The Christian Century

PUBLISHED WEEKLY

Reformation Sunday

How Are We Justified by Faith?

By Edgar Leonard Allen

This Nation—Under God

By Donald C. Wilson

'Martin Luther'

By Alfred P. Klausler

Churchwomen at Atlantic City

By Margaret Frakes

OCTOBER 21, 1953

In This Issue

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The Christian Century

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Coming Events

Oct. 20-22. Congregational Christian Missions Council 26th Annual Midwest Regional Meeting, American Board of Commissioners for Foreign Missions 114th Annual Meeting, Plymouth Congregational Church, Wichita, Kan.
Oct. 21-23. National Council of Churches Department of United Church Women Secretarial Conference, Buck Hill Falls, Pa.
Oct. 22-29. Seventh-Day Adventist General Conference Fall Council.
Oct. 22-29. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Chicago; Cleveland; New Britain, Conn.; Ottumwa, Iowa.
Oct. 25. World Order Sunday.
Oct. 25. World Temperance Sunday.
Oct. 25. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Oct. 26-27. N.C.C. Division of Christian Life and Work Third Annual Meeting, Cleveland.
Oct. 26-30. Pacific Northwest Audiovisual Workshop (N.C.C. Division of Christian Education), Seattle.
Oct. 27. New York Institute for Religious and Social Studies; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; H. Richard Niebuhr, Arthur L. Swift, Jr., Harlow Shapley, speakers.
Oct. 27-29. Congregational Christian Churches Eastern Regional Meeting, Congregational Christian Board of Home Missions 17th Annual Meeting, First Congregational Church, Montclair, N. J.
Oct. 27-29. National Convocation on the Church in Town and Country (N.C.C. Department of Town and Country Church, Minneapolis and St. Paul Councils of Churches), St. Paul, Minn.
Oct. 27-30. National Study Conference on World Order (N.C.C. Department of International Justice and Good Will), Cleveland.
Oct. 28. Congregational Christian Board of Home Missions Annual Meeting, New York city.
Oct. 28-30. American Council of Christian Churches 12th Annual Convention, Los Angeles.
Oct. 31. Reformation Day.
Nov. 1. Reformation Sunday.
Nov. 1. Chicago Sunday Evening Club (Youth Night); Ruth I. Seabury, speaker.
Nov. 1-30. Religion in American Life campaign.
Nov. 2-3. Evangelical Lutheran Church Tristate Pastoral Conference, Milwaukee; O. A. Geiseman, Armin George Weng, speakers.
Nov. 2-4. American Baptist Women's Congress, Columbus, Ohio.
Nov. 3-5. North Carolina Disciples Convention, Winston-Salem.
Nov. 6. World Community Day (N.C.C. General Department of United Church Women).
Nov. 6. Inauguration of President of the Baptist Missionary Training School, North Shore Baptist Church, Chicago; Luther A. Weigle, speaker.
Nov. 8. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Nov. 8-13. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Syracuse, N. Y.
Nov. 8-14. American Education Week.
Nov. 9-11. Georgia Disciples Convention, Augusta.
Nov. 9-16. Conference on a More Adequately Shared Ministry of the Churches of Michigan (Churches of Northern Michigan except Upper Peninsula) (N.C.C. Division of Home Missions), Lansing.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, OCTOBER 21, 1953 NUMBER 42

EDITORIAL

Has the President a Vision of Peace?

PRESIDENT EISENHOWER's speech before the Atlantic City assembly of the United Church Women painted a grim picture of what will happen to mankind if a "nuclear fission and nuclear fusion" war devastates the earth. But over against that he placed a solemn pledge that the nation's leaders would "with God's help" do their utmost to prevent another world conflict and depicted in terms of almost idyllic perfection the sort of American communities he is trying help develop. Perhaps it was the contrast between the brutal present and a future utopia which kept the churchwomen from applauding more than they did. A thoughtful audience confronted the President at Atlantic City, and almost every member of it should have grasped the debatable nature of his assurances. The President wants peace. There can be no doubt about that. He is convinced that the overshadowing threat to peace is Russia's thrust ahead in the atomic arms race to a position where Director Flemming of the Office of Defense Mobilization has reported that Russia can now "deliver the most destructive weapon ever devised on chosen targets in the United States." But, judging by the Atlantic City speech, Mr. Eisenhower's vision of peace rests on building "a military might assuring us reasonable safety from attack." This, said the President, will bring us "a position of secure confidence," and only then can we proceed, both internationally and nationally, to bring into being the golden world with which he sought to beguile the doubts of his listeners. Is not the insubstantial nature of the President's vision of peace betrayed by his words about "secure confidence"? When has the multiplication of arms of any sort brought secure confidence? What prospect is there that an American rush to overtake and outbuild the Soviet Union in H-bombs will bring secure confidence? And if secure confidence must be won in this manner before we can gain peace, then what is the prospect for peace?

Mr. Dulles Is Exploring Approaches to Russia

WHILE the President was thus talking about gaining "secure confidence" by piling up atom and hydrogen bombs, Secretary of State Dulles revealed that he is exploring the possibility of negotiating some sort of nonaggression pact which would induce the Soviet Union to call off the cold war in Europe. Mr. Dulles did not make known any particulars about the agreement he has in mind. Evidently this diplomatic project is still in a very embryonic stage. However, coming on top of the pacific speech which Mr. Dulles recently made before the United Nations, this acknowledgment that an effort is under way to woo rather than threaten Russia has great importance. Perhaps this is the administration's strategy for dealing with the communists—let the President warn that the United States will not stop building itself into the most formidable military power on earth while his secretary of state offers a negotiated peace. In the tough arena of international diplomacy, that may not be bad strategy. Judging from what Mr. Dulles said at his press conference, the key idea in his new line of exploration is to give Russia, France and Germany guarantees against aggression by their neighbors. If Russia and France should be threatened by a rearmed Germany, the other NATO nations would go to their defense. If Germany were threatened, they would defend Germany. In return, Russia would agree to a unification of Germany, would pull back Red armies inside its own borders and would accept free elections in Germany and Austria. Even this hazy sketch will reveal the pitfalls in such a pact. What, for instance, about the supposedly unsettled German boundaries in the east? Would this fix them where the Soviet Union has drawn them? Nevertheless, we believe that most Americans will rejoice to learn that the state department is no longer content to leave the problem of dealing with the Russians to the bomb-makers. Negotiation offers no magic solutions for the issues that are driving toward the war President Eisenhower at Atlantic City so accurately and horribly described. But the only alternative to this doom-laden arms race is negotiation, and negotiation, and negotiation.

Why Not Channel Aid Through the U.N.?

ONE of the most encouraging things that has happened recently at the United Nations was the speech made by Henry Ford 2nd on October 2. As a member of the American delegation, Mr. Ford promised that the United States will pay its full commitment (60 per cent) of the cost of the U.N.'s technical assistance program. Since this program involves only $23 million a year, Mr. Ford was not making a very onerous promise. But it was reassuring to have official word that the U.S. is not going to undercut this constructive feature of the U.N.'s work, especially when Mr. Ford coupled with it the insight that on "these grass root functions the United Nations may well stand or fall." With this recognized, wouldn't now be a good time for the Eisenhower administration to reconsider the whole

matter of this nation's contributions toward lifting the living standards of the underdeveloped portions of the earth? Wouldn't this be a favorable opportunity to shift everything we wish to do of this nature to the world organization, so that our humanitarian help will be administered through the U.N.? As has been shown in these columns, Point IV has taken on more and more the look of an orphan child since the Technical Cooperation Administration was abolished and its responsibilities turned over to Mr. Stassen's Foreign Operations Administration. Mr. Stassen has tried to assure the American people that Point IV will be continued, but his policy of turning it into a program for military and economic operations which either will build up our military position or increase the profits of our export business has shown that its original purpose is to be largely abandoned. The fact that what is left of Point IV will, under Mr. Stassen, be known as United States Operations Missions, tells the story. Few indeed will be the nations which will feel secure in accepting aid from a U.S. program with a name like that. Now that Senator Ellender, just back from overseas, announces that he will lead an attack on any more Point IV appropriations, would not the administration be well advised to swing the whole business over to the U.N.? A Point IV sort of program conducted through an international organization will be far less open to suspicion concerning its motives than one conducted as an "operations mission" by one party in the cold war. It can render more down-to-earth help. And it would be one available and effective means of building the U.N.

What's the Truth About Pakistan's Wheat?

AS AN ILLUSTRATION of the gains that would follow turning Point IV operations over to the U.N. —and of the headaches which the Eisenhower administration might thereby avoid—consider the current argument over the wheat sent to Pakistan. Pakistan needs wheat desperately. Its leaders say they are confident that changes now being made in the nation's agriculture will bring it to a surplus food position in another two years. Meanwhile, however, if wheat is not imported a lot of Pakistanis will starve. And if too many starve, the government will be overthrown. So it has had to turn to the rest of the world to beg, borrow or buy wheat. The United States has provided much of this wheat. Not long ago President Eisenhower announced a gift of 100 million dollars' worth—700,000 tons. About 50,000 tons have already been delivered. But on October 1 Drew Pierson reported that Mr. Stassen's FOA had informed President Eisenhower that "not a bushel" of this wheat had "reached Pakistan refugees. . . . Furthermore, 10 per cent of the wheat had been stolen and 25 per cent had been used by Pakistan officials for speculation." Confirmation, said Mr. Pierson, had come from CARE workers and from the U.S. ambassador in Karachi. The Pakistan government, through its minister of food and agriculture, has branded the report a lie. "There is nothing lost," says this official, "nothing pilfered, nothing squandered. We can account for every grain." Who's telling the truth? The administration will have an unpleasant time finding out, but if it does not find out it will face even more unpleasantness the next time it asks Congress for help for the hungry in other countries. If all such operations as this were under the U.N., with Asian deputies serving on the teams doing the actual distributing of help, there would almost certainly be better understanding of Pakistan's situation and needs, better administration of the aid and throughout the operation a series of international reports which world public opinion would find reliable.

Lay Unrest in the United Church of South India

ONE of the Anglican bishops who took over a diocese in the Church of South India has resigned and is returning to England. The laymen of another diocese in the same church have held a supercharged convention in which they passed all sorts of resolutions aimed, according to an anonymous observer quoted in a dispatch from Madura to Religious News Service, at checking "increasing Anglicanization, with its accompanying and traditional clergy domination." It was too much to expect that the united church, with its strong bent toward the Anglican tradition, would shake down into one truly organic body without having its internal difficulties. After all, the churches which had been Methodist, Presbyterian, Reformed and Congregational had some strange ways to which to adjust, and it is neither surprising nor disconcerting if, after only eight years, signs persist that the process of adjustment still has a way to go. The fact, therefore, that the diocese of North Kerala, which was formerly largely Reformed, should have turned out to be no bed of roses for a bishop reared in the ways of Anglican episcopacy, is no cause for alarm. It *is* disappointing that the lay uproar over episcopal and clerical autocracy has come into the open in Madhurai-Ramnad, the diocese of Bishop Lesslie Newbigin, for he is a former missionary of the Church of Scotland. (He is also chairman of the commission of theologians which is preparing the report on "Christ —the Hope of the World" for the Evanston Assembly of the World Council.) Perhaps the fact that the laymen also resolved that missionaries should fade into the background, giving up the direction of church institutions, as well that clerical domination of the united church should be lessened, suggests that the trouble has owed as much to Indian nationalism as to the fact that Madura used to be a stronghold of Congregational missions.

Back to 1913!

AFTER the two major parties held their recent rallies in Chicago that perspicacious cartoonist of the *Washington Post,* Herblock, showed a surfeited citizen who had just finished a heavy meal labeled "1952 campaign," dismayed as two waiters, an elephant and a donkey, bore down with two more gargantuan repasts labeled "1954 politics" and "1954 campaigning." The cartoon bore the caption: "Again—Already?" It is not only the Republicans and the Democrats who are getting an early start on next year's elections. During the first week of this month, 500 delegates gathered in Omaha at the invitation of

something which calls itself Operation America, Inc., to hold a "Congress of Freedom." They were out, frankly, to capture one of the major parties. Their chairman was Colonel Archibald Roosevelt, son of President Theodore Roosevelt, and their star speaker Frank B. Holman of Seattle, former president of the American Bar Association and champion of the proposed Bricker amendment to the Constitution. In the course of their proceedings, according to the very friendly *Chicago Tribune,* they went on record against "internationalism, the United Nations, foreign spending, socialism, bureaucracy, and the unlimited federal power to tax." But the real tip-off on the political program this "coalition of some 160 patriotic societies" is out to sell the country came in a speech by Frank Chodorov, associate editor of *Human Events,* a Washington weekly news letter. So this Council of Freedom wanted to end the threat of socialism, did it? Then, said Mr. Chodorov, let it work for the repeal of the 16th amendment—the one which made constitutional an income tax. Never will this country get straightened out, in the view of these patriots, until it goes back to 1913 and undoes the constitutional error it enacted then. Well, it's a political platform easy to understand! We question, however, whether the American public, once it understands, will be eager to buy.

Churchill Cracks Down in British Guiana

HAD the Soviet government, in dealing with a satellite, resorted to the measures taken by Great Britain in British Guiana, most of the press would have cried out against an outrageous resort to military action, or seen therein evidence that the communist empire was shaking apart. Or both. As it is, surprisingly little is being said in the American press about Mr. Churchill's resort to strong-arm methods. More British than American newspapers are expressing disapproval. As far as most American papers are concerned, if Mr. Churchill tells them that British Guiana is threatened by communists, that seems to be all they know or need to know. It is by no means certain that a communist uprising was on the way in the British colony. The prime minister may be a Communist, and so may his wife, though both deny it. There may be heavy communist influence in the People's Progressive party which has been driven from office by the landing of the Welsh Fusiliers. But there is nothing in the facts now known to prove that anything more was brewing in British Guiana than a parliamentary revolt by scandalously underpaid sugar plantation workers against the traditional planter domination of the colony. The Guianas have been a paradise for the planters ever since the Dutch were happy to swap the barren island of New Amsterdam for its lush sugar fields. Native unrest, in modern times over wages which still average less than $80 a year, has been steadily increasing. The situation became so tense that in 1937 a royal commission headed by Lord Moyne recommended a long list of reforms. The constitution has been in effect only six months, and now Mr. Churchill has swept it aside on discovering that elections returned a parliamentary majority intent on imposing some kind of labor law on the sugar planters. But with warships rushed to the Georgetown harbor in the manner of the 19th century empire builders, with troops landed, the constitution suspended and the cabinet ousted, what next? If there are to be later elections "after order has been restored," will only one outcome, in favor of the sugar planters, be permitted? Or, to avoid elections which would probably return the People's Progressive party, is there to be a throwback to rule by a royal governor upheld by British troops? Are no labor laws to be permitted which will cut down the profits of the sugar plantations? Mr. Churchill, we fear, has plunged into an action that in the long-run will benefit only one interest—the interest of communist propaganda throughout South and Central America.

Reaffirm Duty of Church to Society

NO RETREAT will be made by the Congregational Christian denomination in its application of the gospel to the social order if the recommendations of its commission of inquiry into the work of the Council for Social Action are followed. This commission consisted of eight distinguished and representative churchmen.* It was called the "Board of Review of the Activities of the Council for Social Action." It met five times in the year and a half since it was appointed by the executive committee of the General Council of the denomination.

By private interviews, public hearings and extensive correspondence it gave the critics and the supporters of the C.S.A. full opportunity to present their cases and to rebut conflicting testimony. It checked carefully to secure the opinions of churchmen of the denomination who have not become identified as partisans in the controversy over the council. By the terms of its commission, the character of its personnel, the fairness of its procedure and the judicious nature of its report and recommendations, the Board of Review has made Christian history. It could well serve as a model to be followed in controversial situations in this and other denominations.

I

Critics of the Council for Social Action are mistakenly claiming that the "findings of the main body of the report

*The Board of Review consisted of Chester I. Barnard, former president of the Rockefeller Foundation, now chairman of the National Science Foundation and member of two departments of the National Council of Churches.

Eugene E. Barnett, general secretary of the International Committee of the Y.M.C.A. and of the National Council of Y.M.C.A.'s in the U.S.

Albert B. Coe, president of the Massachusetts Congregational Conference and Missionary Society.

Buell G. Gallagher, president of the College of the City of New York, former member of the Council for Social Action.

Walter H. Judd, U.S. congressman from Minnesota.

Samuel C. Kincheloe, professor of the sociology of religion, Chicago Theological Seminary.

Frank W. Pierce, director of the Standard Oil Company of New Jersey and member of three National Council of Churches groups.

Gideon Seymour, vice-president and executive editor of the Minneapolis *Star* and *Tribune.*

establish the validity of the criticisms" they have leveled against the C.S.A. These critics consist chiefly of the "Spiritual Mobilization" group in Los Angeles and the group in Minneapolis which composed the Committee Opposing Congregational Political Action. The two have recently united as the League to Uphold Congregational Principles. In hailing the report of the Board of Review, they must have failed to read the first two paragraphs. These paragraphs uphold the wisdom of the action taken in 1934 by the General Council of the denomination in establishing the C.S.A. They "find no fault" with the general content and form of its charter as now amended and say:

"On the one hand it seems clear to us that the denomination was entirely within its rights in setting up the Council for Social Action and that it had power to do so through the General Council. Furthermore, we are convinced that the denomination as a whole, having behind it a long history of interest in the social order, is unwilling today to be indifferent to that order. It seems natural and right therefore that the Congregational Christian churches through the General Council should have created and should now maintain and control a Council for Social Action."

II

Congressman Walter Judd, who is a member of the Minneapolis group of organized critics of the C.S.A., approved the report of the board, but filed with it a letter which makes nonsense of his approval and in effect constitutes a minority dissent. In it he asks for revisions at essential points in the charter of the C.S.A. He wants to reduce it to a "commission on education for social action," to close its Washington office, to prohibit it from cultivating public opinion or making representations to government concerning matters on which the denomination's conscience is ready to speak. He asks that a new staff be engaged, which presumably means that the present staff be fired. He urges that the C.S.A. be cut off from denominational support. He insists that he is not opposed to Christian social or political action, but defines such action in exclusively individualistic and secular terms.

There is no question that Congressman Judd is competent to represent the real position of the opponents of the C.S.A., and none that this position runs squarely counter to the primary finding of the Board of Review. He seeks to abolish the C.S.A.; the board urges its continuation. He rejects the corporate responsibility of the church to interpret the Christian gospel to current thought and to act in current situations in accordance with its leading; the board affirms that this responsibility is laid upon the church. Moreover, the board declares that the purpose of the Congregational Christian churches has been sound from the beginning of the C.S.A. in 1934. It encourages the denomination to continue in that purpose through the channel thus created.

This is not to say that the Board of Review gave a blanket endorsement to the way in which the C.S.A. has carried out its mandate. But here again its position favored more rather than less emphasis on Christian social responsibility and action. Its judgment was that the Council for Social Action had not lived up to its social duty in its relationships with its own denomination. The board said:

"On the other hand, the Council for Social Action is not authorized to act as anything but an agency of the Congregational Christian churches. On the whole the chief offense of the Council for Social Action lies in its lack of a sense of responsibility to the denomination. Here the General Council and its executive committee have also been at fault in that they have not sufficiently bestirred themselves to see to it that a body which is responsible to them truly represents the diversity of thought within the communion. The responsibility toward God which each individual and group must acknowledge does not negate responsibilities toward human society nor relax the disciplines of fellowship."

The board found that the C.S.A. had not been sufficiently careful in making public representations, at times saying things which were taken as the voice of the denomination when the position of the denomination was in doubt. It said that the C.S.A. has sometimes not been thorough in presenting all essential aspects of controversial questions. The board upheld the council's right to speak for itself. It held that while the C.S.A. has a duty to stimulate thought, "it should never assume the prerogative of committing the denomination to any specific political or economic program." It declared that the research program of the C.S.A. is inadequate, and is likely to remain so because of lack of finances. The board said, however, that the council can legitimately utilize the research done by other agencies.

The Board of Review found the educational program of the C.S.A. "weak," since only about 400 of the 5,500 churches have committees which participate in its program. "We believe this [education] to be the council's principal task. Few churches have skill or experience in searching for social truth. The council should assist the churches by furnishing literature and helping train local leaders." It commended the C.S.A. for its cooperation with the denominational boards of missions and urged it to extend its relations with conferences and associations. Finally, the board answered charges against personnel by flatly declaring that it "finds no reason to believe that any members of the present staff are dishonest, disloyal, subversive, pro-Communist or other than conscientious and sincere Christians." It noted that they are underpaid.

The specific recommendations of the Board of Review were that the C.S.A. should strengthen its educational program and should present the main positions held by Congregationalists on social, economic and political issues, in addition to its own view. It asked that the General Council require the C.S.A. not to "intercede directly in specific situations" until 14 of the 18 members of the C.S.A. agree. It urged the General Council to make sure that the 250 associates of the C.S.A. represent business and industry, labor, agriculture, the professions and the consumer. This balanced representation is found on National Council of Churches commissions. It urged that the C.S.A. have various elements in the denomination represented on its executive board and that it cooperate more assiduously with the boards, conferences and associations of the denomination. It recommended that the staff of the C.S.A. consist of persons who would be "happy" to work under the program the board sets forth and who are competent

to do so. It asked that the staff not consist exclusively of ministers and urged it be paid adequate salaries. It laid upon the denomination its duty to give the C.S.A. a budget sufficient for its task.

III

The Board of Review has rendered an impressive service to its denomination and to American Protestantism. None of its comments or recommendations prevent the C.S.A. from acting responsibly on the most controversial issues. The board's counsel that major attention be given to education within the membership of the churches is supported by obvious need for exactly that in the denomination. Unfortunately, the Congregational Christian fellowship does not stand alone in that respect!

The board also deserves gratitude because its report constitutes an unchallengeable answer to the disgraceful campaign of misrepresentation which has been leveled at the personnel as well as the purposes of C.S.A. Part of this misrepresentation goes back to 1934 in the charge that the founders of the C.S.A. pressured the General Council into passing a resolution condemning the profit motive. The board points out that the General Council approved no such resolution. Instead, it referred a proposal of this character to the churches for study and that disposed of it. Also, the drafters of the proposal so referred were not the people who advocated formation of the C.S.A. We hope that the clean bill of health given by the Board of Review to the staff will end the shocking campaign of vilification to which some of the opposition to C.S.A. has descended. Not the least of the social services churchmen owe to their fellows is to conduct their controversies decently and in order, without hatred or slander.

It is regrettable but unavoidable that the always controversial question as to what is required by Christian social responsibility should have become entangled in the Congregational Christian churches with other issues which are also important. One of these is the question, still undecided in many minds in this fellowship, as to what is the nature of the church. It is obvious that some of the opposition to the C.S.A. consists of persons who cannot resolve in their thinking the contradictions between the complete autonomy of the local congregation and the duty of congregations to work together on issues of social and religious significance, and to work together not sporadically but consistently and through an institution established for that purpose. The issue of the nature of the church, raised by merger negotiations a few years ago, is still unresolved.

Other factors have also helped to stir up this row. One is the current wave of social reaction which challenges any acceptance of social responsibility as "socialism" or "communism," even when it conforms to the most elementary Christian conceptions of love of neighbor, bearing one another's burdens, care for the weak or needy, going the second mile. Another is the emergence into greater influence in the Congregational Christian and other denominations of laymen. This is a development long desired and thoroughly right, but it makes mandatory the educational ministry in Christian social responsibility which the Board of Review advocates. Finally, it is too bad that this denomination has more than its share of laymen, prominent in politics, who have cultivated the individual virtues of criticism and opposition but have never developed the capacity for responsible and constructive leadership. It is to be desired, for the sake of the nation as well as the church, that they can learn quickly or make way for others who can do better.

The Board of Review report opens a new day of opportunity for the Congregational Christian denomination and the C.S.A. Its report should be widely circulated and discussed in each congregation. Every church member should know who wrote it, study the care with which it was prepared, reflect on its conclusions and then, if they are found good, as they will be, accept and act on them. The C.S.A. can be depended upon to put the recommendations of the report into effect, insofar as it is able, at once. The General Board of the denomination has particular and important tasks laid upon it by the Board of Review, and they should not be delayed. And the critics of the C.S.A. should acknowledge wherein they have been wrong and declare a truce in their warfare on this agency of the church.

The only form of Christian activity so far demonstrated by some of the newly emergent laymen of this denomination has consisted of criticism, negation and the circulation of inflammatory charges, most of which have now been proved to be untrue. Now they have an opportunity to shift gears into a higher range, and one which will better satisfy their sense of Christian vocation. For their own sakes, before they drive themselves out of the church by the cultivation of suspicion, bitterness and self-seeking, they should volunteer to help the denomination put into effect the program recommended by the Board of Review.

Churchwomen at Atlantic City

[EDITORIAL CORRESPONDENCE]

Atlantic City, October 8.

DELEGATES to the sixth biennial assembly here of the National Council of Churches' general department of United Church Women had the unique experience of welcoming to their platform the President of the United States. They could be gratified that their leaders discharged the responsibilities the occasion demanded with dignity, restraint and dispatch. They welcomed President Eisenhower's invitation to spread the influence of their faith in themselves, their country and their God into "every human activity," into "every community across the land." They agreed that it was a "deeply spiritual address"—as advance billing had described it, after the President's original intention to do no more than extend greetings had been changed to a decision to deliver a major address.

What the delegates failed to realize was that the address was also another step in the campaign of the President and his advisers to prepare the American people for an all-out effort to build up the nation's atomic weapons stockpile at tremendous cost—and risk. So when the next day's newspapers headlined that portion of the address, they were shocked and hurt, incredulous and deeply resentful of what

they considered a betrayal by the press of their President, even of themselves. Some even asserted that there had been no mention in the speech of military force. Others admitted that the words were there, all right, but complained that they constituted "only a few sentences" in the midst of the main "spiritual" theme. Apparently, they have failed to notice that important policy statements usually *are* set in a larger, sometimes irrelevant frame. The churchwomen seemed unaware of the newspaper accounts which had preceded their convention telling about the development of "Operation Candor"—the program designed by the National Advertising Council at the President's request to prepare the nation for further sacrifices to win the H-bomb race.

I

Although various proposed resolutions protesting the treatment of the address in the daily press did not reach the assembly floor, the fact remains that hundreds of women are going home convinced that it is newspaper "distortion" alone which is responsible for distrust of America's intentions. The incident would not demand reporting were it not that it has implications far beyond this churchwomen's assembly. It reveals a lack of understanding among church people of the function of the free press in a democracy, as well as a tragic unawareness of the day-by-day political facts of life. Do church bodies consider themselves a world apart? Do they expect the press to report only those things about their proceedings which they would like to have reported, which seem to advance their causes? Surely the plane load of White House reporters who accompanied the President from Washington could hardly have been expected to feature the President's tribute to home and community when they had before them (obscurely phrased, indeed) the policy statements they anticipated. With the World Council gathering at Evanston coming up next year, it is imperative that church bodies develop the kind of understanding of public relations which this assembly failed to display.

With what a male reporter would doubtless describe as "delightful inconsistency," the women went on in their final business session to adopt a number of resolutions embodying enlightened attitudes on world affairs in the light of the Christian witness. They called for increased support of the United Nations. They urged the government to "explore every possible avenue to secure agreement" within that international agency "for the reduction and regulation of armaments." They called for strengthening of the Point IV program through appropriations "unmingled with other funds for U.S. projects abroad" and "independent of [other nations'] military or economic commitments." They urged reinforcement of the U.N. technical assistance program with "our proper share of the appropriations necessary to secure its success." They called on Congress to "authorize and promptly appropriate" the full U.S. share of the 1954 budget for the United Nations International Children's Fund.

The churchwomen's defense of these agencies may in part have been a response to Bishop William C. Martin's reminder in his opening-night address that "some of the most relentless attacks on agencies created to promote intelligent understanding and good will" are being made by "gifted women who . . . imagine that they have been divinely appointed to defend the Constitution." But mainly it was the result of the effective study councils of churchwomen have been making through the past few years of the United Nations, and of the issues and problems it faces.

II

The delegates displayed deep interest in Walter Van Kirk's appeal for understanding, forbearance and search for peace based on Christian faith—above all for an end to those "charges and countercharges" of disloyalty against sincere Americans which are destroying confidence at home and abroad. Although presented in the midst of the turmoil and distraction attendant on the imminent arrival of the presidential party, Dr. Van Kirk's address held the women's rapt attention and elicited the most enthusiastic applause of any given from the assembly platform. All that afternoon the press room was besieged with requests for copies of the speech, and special mimeographing facilities had to be set up. Later, there was applause when President Buell G. Gallagher of the City College of New York presented the implications for religion in current threats to freedom of education. And the most enthusiastic response to any portion of President Eisenhower's address came when he envisaged an America in which "our teachers . . . enjoy true freedom of thought untrammeled by political fashion or expediency . . . our libraries contain everything that can add to man's enlightenment and understanding—respecting common decency but disdaining any other censorship."

Nevertheless, the assembly failed to take advantage of its opportunity to speak out on this vital issue in terms so unequivocal as to reverberate beyond the convention walls. The resolution that was offered simply quoted from Dr. Van Kirk, then called for acceptance of the "disciplines" contained in "A Christian Declaration of Loyalty." To the initiated, that meant a statement formulated some months ago by United Church Women's board of managers. To the press and general public, it meant nothing. Naturally, therefore, it was not reported. Even had the statement been repeated in the resolution, it would have meant little more. For, while beautifully phrased, it is far from explicit. If church groups have an opinion on this issue, and really want the public to know what that opinion is, they will have to state it in forthright, unobscure terms that leave no doubt as to what is meant.

The delegates heard from Mrs. Douglas Horton a report of the study a United Church Women's committee has been conducting the past year on the status of women in the American churches (see last week's Christian Century), and from Prof. Mary Ely Lyman of Union Theological Seminary an interpretation of that study. It then voted to forward the report to denominational and interdenominational agencies, and to "constitute a committee" to study its implications for the life of the churches as whole and suggest "action looking toward fruitful change" in the present situation.

Each day's deliberations began at 8 a.m. with an hour-long worship period featuring theological discussions by Prof. Nels F. S. Ferré of Vanderbilt University. On the final day, the women joined in an impressive corporate communion service. Mrs. James D. Wyker was re-elected

president of the organization. Full-time registrations totaled 1,666; those for single sessions, 1,369.

III

United Church Women, which represents a constituency of 10 million Protestant and Orthodox women, will continue to serve an important function until that day, admittedly unforeseeable at present, when women's services are fully integrated into the life of the American churches at all levels. Doubtless its greatest contribution has been to make ecumenism a fact among local churchwomen. In some communities, this cooperation has been manifested chiefly in observation of the three great projects sponsored by the organization—World Community Day, to promote Christian world relations; World Day of Prayer, to foster interdenominational and international spiritual fellowship; and May Fellowship Day, to develop Christian fellowship locally and stimulate united action on social, economic and racial problems. In other communities, united churchwomen have achieved striking, concrete results through joint attacks on local situations where un-Christian attitudes or practices have prevailed. Reports of many such projects were heard in some of the afternoon workshops, but for the most part those workshops were "how to do it" sessions.

As it has grown, United Church Women has perhaps unavoidably suffered the penalties of bigness, of increasingly complicated structure, of temptations leading to caution. It has had to struggle to avoid the disadvantages it sought to escape in its early pride over freedom from "ecclesiastical" considerations. Has it still cause for such pride?

At this assembly, procedure moved with smoothness and dispatch—from the platform *down*. But in the final business session there was one sudden sharp reminder of earlier assemblies. A resolution had been offered advising churchwomen to be prepared, when the Supreme Court renders its decision on segregation in public schools, to "find ways to meet the impact of that decision of community patterns and practices." However, unlike the other resolutions, this one was not routinely approved. Though time was limited, debate broke out. After a dozen speakers had explored the implications of segregation for the church as well as society, an amendment was adopted for insertion ahead of the prepared statement. In unequivocal words, it put United Church Women on record as favoring an end to all racial segregation in public schools.

That brief incident embodied the spontaneity, the forthrightness, the courage of United Church Women's youth. It was a striking demonstration of the truth that dependence on or routine affirmation of past actions is not enough. And its very uniqueness should warn that when organization becomes more important than essence, it can serve as well as ecclesiasticism to stifle spirit. M.F.

Sacrifice!

CAN any one of us, Abraham's adopted seed,
Expect to see the lamb caught in the bush,
Save through tears?

MARY D. BANGHAM.

It Was a Great Meeting!

EDITOR THE CHRISTIAN CENTURY:

SIR: Wendell Phillips had a famous lecture on "The Lost Arts." I never knew what they were, but I have often wondered whether one of them was not "The Lost Art of Conducting a Meeting." I would like to have heard the Phillips lecture.

By the way, whatever happened to the star-spangled two-hour lecture that thrilled our grandparents? I know it will put me in a class with the dodo, yet I am willing to brave the scorn of my juniors and say that I would trade a dozen Red Skeltons and Arthur Godfreys for one hour of "Acres of Diamonds," or of Robert McIntyre's "Buttoned Up People." Can anyone besides myself remember Bishop McIntyre's dish of strawberries down in the spring house which took twenty minutes to get properly inundated with cream? I can taste it yet!

Excuse me, I got off the track. I have heard from many parts of the country a distinct grumble, rumble and roar over the waste of time, money and effort in the conduct of board and committee meetings, particularly by church organizations. One man says that it would take geometrical progression to figure out the time wasted by futile motions of meetings. There must be thousands who suspect that if all the hours they have spent in committee rooms had been given to some uplifting cause, such as cheering the Dodgers on to pass a miracle over the Yankees, their lives would have accomplished more.

Now comes one of the most distinguished leaders of the churches in America—no kidding—who thus relieves his battered soul after traveling half-way across the country to a "critical" meeting:

> Payment of $125 brought me to the place of the meeting. Promptly at the appointed time the ten of us sat down at the discussion table to solve the problem which was of such pressing significance that we all had to leave our usual labors and come at once. We had a few moments of devotion shouted at us above the roar of the street traffic that resounded through the open windows and met the roar of the circulating fan. The roll was called.
>
> One man said he was sorry he would not be at the afternoon session and he wanted to get off his mind immediately the things he had been thinking about. The secretary in the outer office called the chairman to the long distance phone. Someone else suggested we could only see our main problem in the light of twelve other significant considerations, which he outlined.
>
> The chairman returned to take up the discussion and the meeting waited while he was told the twelve considerations we had just heard. He wrote them down. Someone else was called to the phone. Two persons who had been delayed at other meetings came in and had to be briefed as to what was going on.
>
> Now it was lunch time, and we decided we could not stop the meeting for lunch but must make whatever sacrifices were necessary to come to some conclusion. Those with luncheon engagements paraded out, one by one at five-minute intervals, and finally the handful that was left to take action said to one another, "Isn't it possible for us to hold our next meeting in a place where there are no telephones or other meetings?" Someone suggested a cow pasture. I myself would prefer a haymow some place where we could lie around on the hay while we give every attention to the considerations at hand.

Anyone know any good haymows?

Yours,

SIMEON STYLITES.

This Nation—Under God

By Donald C. Wilson

AMERICAN church-state relations have entered a hitherto unknown stage. Accusations of subversion and loyalty investigations are for the first time impugning the fitness of Protestant ministers as a group.

The novelty of the attack need be no cause of alarm to Protestant clergymen. But what should be alarming to both ministers and laymen is the perversion of church-state relations it represents. We have watched the deification of the state on foreign soils and thought it exotic to our own. Now in our own land certain officials of the state have begun to imply that the church must submit to and take a subordinate position under the state; that its role is not to preach the gospel, with its judgment on all human institutions, but to accept without question the official version of "loyalty."

The temptation for churchmen is to retaliate in kind. We are confronted with the prospect that the churchman and the statesman will throw over the "wall of separation" whatever ammunition each can lay his hands on to injure the other, each demanding exclusive allegiance for his own deity.

The Reformation and the Secular State

The tradition that has informed American church-state relations is expressed in the phrase "wall of separation," and stems from the Protestant Reformation. J. N. Figgis maintained that "the supreme achievement of the Reformation is the modern state."* The modern state is the secular state.

Now, both Calvinism and Erastianism owed much to the fourteenth century thought of Marsilius of Padua, who held that the God-given sovereignty of any community resides with the *populus*. This idea provided the first crack in the absolutist structure erected by the popes to insure their own dominion. Huss, Wycliffe and Ockham helped widen that crack. In the sixteenth century in Geneva, Calvinism gave its expression in two propositions. First, the faith of the commonwealth is defined by the church without reference to the state. Second, it is the duty of the "civil government," said Calvin, "to cherish and support the external worship of God, to preserve the pure doctrine of religion, to defend the constitution of the church . . . that idolatry, sacrileges against the name of God, blasphemies against his truth, and other offenses against religion, may not openly appear and be disseminated among the people."

From this concept of divided function Thomas Cartwright in England and Andrew Melville in Scotland derived the "two kingdom" theory, which was by no means explicit in Calvinism. So successful was this separation of religion and politics, manifested in the rising constitutionalism of the late Elizabethan and early Stuart parliaments, that it was conceded in the Counter-Reformation, and actually advocated by the Jesuits, Bellarmine and Suarez, in 1581 and 1612 respectively. State and church, then, stood side by side, each a *societas perfecta*. Between the two grew the idea of a wall of separation, which was to be actualized in the new world. The church was "spiritualized"; the state was "secularized." The task of the former was to speak the Word of God; of the latter, to express the voice of the people.

*"Political Thought in the Sixteenth Century," *Cambridge Modern History*, III, 736.

The Reformation Was Medieval

But for Calvin, if not for Cartwright, *vox populi* is *vox Dei*. In spite of the attempt of Rome to describe the Reformation as a spurious novelty, it was medieval to the core. Nowhere was this more true than in the realm of civil and ecclesiastical obedience. In no sense did the Continental reformers repudiate the medieval view that the *communitas* of humanity was the *civitas Dei*. Christendom was intended to embrace all humanity. To be outside the church was to be outside the state. When Luther appealed to the German princes to take up the Reformation he did not mean that he was appealing to a merely secular state, but only from clerical to civil authority within the unity of Christendom.

This was the traditional teaching of the Middle Ages. The papal-imperial struggles from the tenth century on were never bids for exclusion—only for predominance. It was not which one had the power but which way the balance was to tilt. Pope Boniface VIII's bull *Unam Sanctam* does not claim power of church over state. It does assert a rather different thing—the pope's power over every member of Christendom. The papal doctrine of infallibility of 1870 represents a considerable come-down from Boniface's stand, in accordance with the post-Tridentine adjustment to the fact of the secular state. Pius IX claimed infallibility for the papacy only "in defining doctrine concerning faith or morals." Pope and emperor might struggle to the death, but the fight was always intramural. When they fought, they fought "as brothers."

The Wall of Separation

In our day conscientious American Christians are discomfited at the prospect of acrimonious charge and counter-charge between partisans of church and state. They are torn asunder and unsure where their allegiance lies. Churchmen will be untrue to their Reformed heritage either to seek shelter behind a sentimental immunity or simply to maintain ecclesiastical prerogative. The fathers of our American Constitution were children of the Protestant Reformation. They established the wall of separation and conceived it as standing under the hand of "nature's God." There are powerful forces which stand ready to profit by any breaches of that wall. The conflict between churchmen and statesmen has eager spectators. The secularists would delight to accent the "secularization" of the state; the superfundamentalists to "spiritualize" the church

in their own image; the Roman Catholics to tear down the wall altogether.

It is necessary that we distinguish between the political and ecclesiastical functions within the nation, but when the distinction is made, we are still one nation under God. Reformation Day calls us to a reaffirmation that we are a single community. God's people are one; all are under one God. It is the responsibility of our generation to resist those who would destroy this community. Now the politicians are the aggressors, and their abuse of power must be resisted. The ecclesiastics have had their turn, and as we watch the actions of the Roman Catholic Church we suspect that the turn of the ecclesiastics may come again. If so, they also must be restrained. Neither politicans nor ecclesiastics are without malign ambitions.

Beneath the surface churchmen as well as statesmen must see that the real question is whether or not this nation still conceives of itself as a single community. Does the wall of separation exist within a society that still considers both the estates to be under the hand of God? If so, state as well as church bears an equal responsibility to the only true God, the Father of our Lord Jesus Christ, to maintain the terms on which this community was established, and so to preserve its social integrity.

'Martin Luther'—The Story of a Film

By Alfred P. Klausler

IF ANYONE had said just a few months ago that a movie about

(1) a Roman Catholic priest excommunicated from his church;

(2) the doctrine of justification by faith;

(3) freedom of conscience;

(4) the authority of the Bible;

(5) indulgences, relics, and pilgrimages—would achieve a phenomenal box office success in America's movie theaters in 1953, he would have been branded as mad indeed.

Furthermore, if anyone had predicted that a group of churchmen, from divergent Lutheran synods, could get together and produce a movie drawing critical huzzas from sophisticated movie critics of Broadway and Hollywood, then such a prophet would have been ticketed for the nearest psychiatric ward.

Finally, if anyone had dared to say that a movie, produced against the advice of the sharpest Hollywood minds, would discuss theological problems without a single boy-meets girl situation, that prophet would have been laughed out of town. And yet all this has happened with "Martin Luther," filmed last summer in Europe under American sponsorship with a British cast and German technical help.

I

When a test run of "Martin Luther" was made in Hickory, N. C., population 8,000, the somewhat skeptical producers and the daring exhibitor thought that three days at the Center theater would be more than ample time. To give an added fillip, Annette Carrell, who plays the part of Katherine von Bora, was shipped down to Hickory.

The first day of the showing the theater ran out of popcorn and the frantic proprietor had to borrow more popcorn from his rival across the street. Something that had never happened to him before! Instead of a three-day run, the movie ran eight days, attracting over 16,000 paying movie-goers. Hickory enthusiastically endorsed the movie. One day Annette Carrell, weary of the demands of autograph seekers and of seeing herself for the hundredth time, slipped across the street into the rival movie house. When the manager heard that she was present, he ordered the houselights turned up and introduced Annette to the audience, urging everyone to cross the street if they wanted to see "a really good movie."

In Minneapolis, Minnesota, 98,000 flocked to the Lyceum theater during "Martin Luther's" four-week run. The film smashed Minneapolis entertainment records, outdrawing 3-D pictures and other current Hollywood phenomena. In New York, where it is still running at the 50th Street Guild theater, "Martin Luther" was one of the few movies not to show a drop in attendance when 20th Century-Fox's lavish Cinemascope spectacle, "The Robe," opened at the Roxy. Houston, Texas, saw the phenomenon of over 22,000 flocking to the Kirby theater within a one-week period to watch this study of a monk who defied the church. *Variety,* the Bible of the theatrical world, calls "Martin Luther" a "box office giant."

Because exhibitors want to cash in on this success, they are crying for the film. They are also discovering that churchmen can be shrewd businessmen. Bennie Berger, president of North Central Allied, a group of motion picture houses in the middle west, said that the percentage demands are "outrageous." "Martin Luther" terms to an exhibitor are 70-30, the largest split ever exacted from movie houses except for spectacles like "Gone With the Wind" and "Quo Vadis."

II

Certainly a great deal of the present success of "Martin Luther" can be traced back to the careful planning which preceded the actual filming by several years. In 1949 Carl Lundquist, at that time executive secretary in charge of public relations for the National Lutheran Council, discussed with Oswald C. J. Hoffmann, director of the department of public relations of the Lutheran Church—Missouri Synod, the possibility of a movie based on the life of Luther.

The script they had was inadequate. Later on, a number of churchmen of the National Lutheran Council laid plans for the formation of Lutheran Church Productions, Inc. They engaged Allan Sloane, a script writer with some experience in religious drama. Mr. Sloane worked many

hours, studying not only the standard Luther biographies but also absorbing the entire 16th century setting of church and state. When he had finished the first draft, it was obvious that there were definite possibilities in filming a full-length Martin Luther film.

To finance the undertaking, a corporation called Lutheran Church Productions was formed. Members were the National Lutheran Council, the United Lutheran Church in America, the Lutheran Church—Missouri Synod, the American Lutheran Church, the Evangelical Lutheran Church and the Augustana Lutheran Church. Paul C. Empie was chosen chairman, Dr. Hoffmann secretary. Executive secretary was Henry Endress of the United Lutheran Church. His associate was Melvin Schlake of the Lutheran Church—Missouri Synod.

Before any of the constituent bodies contributed their share of the cost, budgeted at a possible $500,000, the script had to meet the approval of each body in Lutheran Church Productions. Each synod approved the script. This approval is, above all, a tribute to Lothar Wolff, script consultant, who reworked the manuscript into "shooting" form. Each synod made the necessary financial commitments because the theology in the script was correct. The artistry was self-evident.

Now came the problem of finding a producer. One after the other of Hollywood's famed producers steered shy of the filming. All of them conceded the excellence of the script but all of them also seemed to feel that the film was too controversial. It would attract, they said, the organized opposition of too many religious groups. A few producers did submit bids, mainly to show a vague interest, but the bids were way out of line.

Apparently they had forgotten that way back in 1944, one of Hollywood's best friends, columnist Hedda Hopper, asked the question, "Why can't Hollywood put any religion on the screen except Catholicism?. . . . Metro is still offering $125,000 for a religious story about a Protestant church. Might I ask, Why not the life of Martin Luther?"

III

It was at this point that Louis de Rochemont, whose documentary movies had attracted both international attention and box office money, agreed to take the dare. In fact, Mr. Rochemont was eager to do the film. He brushed aside the suggestion that he might harm himself by making a controversial film. Besides Mr. Rochemont, several other men of his organization deserve praise for their superb work. Lothar Wolff, producer for Mr. Rochemont, director Irving Pichel and American cameraman Joseph Brun accepted the challenge of "Martin Luther." They would give it the best they possibly could.

Early casting was done in London. Why not in the United States? Frankly, the advisers and the Rochemont associates found no one available at the time on the American film scene technically and artistically qualified to act in a film which dealt primarily with theological issues. The role of Luther was awarded to Niall MacGinnis, a brilliant actor of London's Old Vic company. He had caught the eye of Rochemont with his excellent work in the Laurence Olivier production of Shakespeare's "Anthony and Cleopatra." Other major roles were also played by Britishers. Several important smaller parts were given to German actors. The director, Irving Pichel, played the part of Chancellor Brueck at the reading of the Augsburg Confession. Annette Carrell, although German-born, is an American.

In the meantime sets had to be built, studios engaged, music written. By this time the script had been rewritten, according to Dr. Hoffmann's estimate, at least thirteen times. Unfortunately, most of the Luther country lies in Russian-occupied territory. So the producers used the Maulbronn Cloister, now a Protestant seminary, near Stuttgart, for the Erfurt scenes where Luther took his monastic vows in the Augustinian order. The AFIFA studios in Wiesbaden held the sets for many of the interior shots. Fritz Maurischat, film architect, designed the elaborate sets for scenes in the monastery, the Vatican and the Diet of Worms. One of the features was a 30-foot model of the town of Wittenberg.

The Munich Philharmonic Orchestra was engaged. Mark Lothar, the composer, used two dominant musical themes. In the first half of the picture "Magne Pater Augustine," which the monks chant in the cloister scenes, serves as the leitmotif. Thereafter, variations on Luther's hymn, "A Mighty Fortress is our God," underscore the action. The music of the chants was sung by the Musica Sacra, a lay brother group associated with the Benedictine order. In only one of the many locations used for shooting the film did a local Roman Catholic priest express vocal opposition. When he was shown that the film did not intend to arouse anti-Catholic feeling, he was satisfied.

Throughout the planning stages and then through the filming the emphasis was constantly on authenticity. Europeans hearing that Martin Luther's life was to be filmed by an American company were incredulous. They did not believe Americans would actually be concerned about filming an honest, non-sensational Luther film. One German director said that undoubtedly the title on the movie would be "Hello, Martin!" When the British and Germans saw the thoughtfulness back of the production, they were impressed and offered their services in hundreds of ways.

On the first day of the shooting, August 4, 1952, at the request of Irving Pichel, the director, Dr. Oswald C. J. Hoffmann led the entire company in prayer. The actors, technicians, and advisors knelt in the field in devout silence. And so this dramatization of a decisive moment in history went into production.

IV

The opening movie scenes show Luther announcing to a group of fellow law students that he is leaving the university. He is searching for peace of mind and soul. He seeks to find this love and peace in the seclusion of the cloister. The film shows Luther leading a sternly disciplined life of prayer, study and service. Despite the rigorous routine of monastic life involving even physical self-punishment, Luther is constantly haunted by the guilt of sin and the fear of God's punishment. His good friend and counsellor, the Vicar von Staupitz, cannot help Luther find the security he seeks. The vicar sends Luther on a journey to Rome. Even there he cannot find what he is seeking.

Upon his return to the Augustinian monastery, Luther continues his studies. He is appointed to the Wittenberg University faculty where he also serves as the pastor of the

university church. Slowly Luther's convictions jell and when the vicar brings an imposing collection of relics to the university Luther is unimpressed. He points out the Pauline statement: "Man shall live by faith alone."

The action hurries forward. The Medici pope, Leo X, makes arrangements to sell special indulgences in Germany to finance the building of St. Peter's Cathedral. John Tetzel, a Dominican monk, uses 20th century sideshow tricks hawking the indulgences.

Martin Luther is profoundly disturbed. He posts his ninety-five theses on the church door at Wittenberg. The upshot of the posting of the theses is an appearance before the ruler of the Holy Roman Empire, Charles V, where he is asked to recant. It is at this meeting that Luther utters his heroic defiance: "I am bound to my beliefs by the texts of the Bible. My conscience is captive to the word of God. To go against conscience is neither right nor safe. Therefore I cannot and I will not recant. Here I stand. I can do no other. God help me. Amen."

Luther leaves unharmed. He is kidnapped on his return journey and spirited away to Duke Frederic's Wartburg Castle. Here Luther spends his time translating the New Testament. Meanwhile the Protestant movement spreads. Nuns and monks leave the cloisters. During Luther's absence Carlstadt encourages violence against the church. Luther returns and expels Carlstadt. One of the nuns to leave the cloister was Katherine von Bora whom Luther marries.

The Turks thunder at the gates of the Holy Roman Empire. The Diet of Worms is called to unite Christendom and Charles V wants his princes and churchmen to join forces. But Charles V cannot enlist the cooperation of the princes who have followed Luther. They read the Augsburg Confession and refuse to use the Turkish invasion as a pretext for sacrificing their beliefs. The film closes with Luther in prayer before the altar at the Wittenberg church with the vast congregation joining in the singing of "A Mighty Fortress Is Our God."

V

At the screening of the "rough cut" in New York, the film ran two hours and 20 minutes. It was obvious that the film had to be shortened. Approximately 20 minutes of the Peasants' War fell on the cutting room floor. Lutheran Church Productions is emphatic that this episode was not cut to avoid controversial aspects of Luther's life. After tightening up other scenes, the finished film, now being shown throughout the nation, runs 103 minutes. Credit for an excellent job of cutting and editing belongs to Fritz Stapenhorst.

Is "Martin Luther" a good movie? Does it meet the standards of technical excellence to which the American public has become accustomed? If crowds are any criterion, the movie is an overwhelming success. Wherever the movie has been exhibited, people have flocked to see it. Just opened on Chicago's State Street where two large theaters offer competition, "Martin Luther" is holding its own in crowd appeal. It drew four-star ratings from all of Chicago's newspapers.

The *New Yorker's* film critic gives the film his blessing and *Time* magazine has bestowed its accolade. The roll call of critics in Houston, Minneapolis, Hollywood, New York, Chicago, in fact wherever the film has been shown, is an enthusiastic vote of Yes! This summer's Edinburgh Film Festival chose "Martin Luther" as its opening attraction.

What about the churches? Samuel McCrea Cavert, executive secretary of the National Council of Churches, has given "Martin Luther" his unqualified endorsement and has asked pastors everywhere to urge their people to see the movie. The Protestant Motion Picture Council chose "Martin Luther" as May's picture of the month. Baptists, Presbyterians, Methodists, Disciples—all who see the movie praise it. Usually in every city where the movie is scheduled to be shown, there is an advance screening for the religious leaders of the community. Exhibitors have yet to hear an unfavorable comment from churchmen.

What about the Roman Catholic Church? Comment from their press has been guarded so far. In Minneapolis during the first days it was reported that Roman Catholic

A Mighty Fortress is Our God

A MIGHTY fortress is our God,
A sword and shield victorious,
He foils the cruel oppressor's rod
And brings salvation glorious.
The old satanic foe
Has sworn to work us woe!
With craft and dreadful might
He arms him for the fight.
On earth he has no equal.

No strength of ours can match his might!
Soon were we lost, rejected,
Did not a champion rise to fight
Whom God Himself elected.
You ask who this may be?
The Lord of Hosts is He!
'Tis Jesus Christ our Lord,
God's only Son, adored.
He holds the field victorious.

Though hosts of devils fill the land
All threatening to devour us,
We tremble not, unmoved we stand;
They cannot overpower us.
Let this world's prince then rage,
In battle we'll engage!
His might is doomed to fail;
God's judgment must prevail!
One little word o'erthrows him.

God's Word forever shall abide
No thanks to foes, who fear it,
For God Himself fights by our side
With weapons of the Spirit.
Though they should take our life,
Goods, honor, child or wife,
Though all things pass away
They cannot win the day!
The Kingdom ours remaineth.

Tr. by W. O. Doescher.

students were in the audience writing down dialogue by the light of their flashlights. They could have gotten the script from the exhibitor merely by asking. But there was no incident, no picket lines.

The Courier, the diocese of Winona edition of *Our Sunday Visitor,* issued a blast against the movie when it was first shown in Minneapolis. Said *The Courier*: "The news releases now pouring forth . . . are coolly and cunningly calculated to throw 'red herrings' across the true and irrefutable facts of history. . . . They are most clever in distracting the potential viewer from the true facts of the life and heresy of Father Martin Luther, O.S.A. . . . It is hard to believe that so much distortion of history and fact can take place within the space of one hour and 43 minutes—the running time of the film that seeks to glorify and glamorize a priest who was guilty of blasphemy."

The Legion of Decency gave "Martin Luther" a separate classification which does not bar Catholics from seeing it. The Legion made the comment, "This picture offers a sympathic and approving representation of the life and times of Martin Luther, the 16th century figure of religious controversy. It contains theological and historical references and interpretations which are unacceptable to Roman Catholics."

Among the reasons people of all faiths and no faith are going to the movie is that Hollywood has underestimated the intelligence of a large segment of movie goers. Americans are fed up with Hollywood's banal approach to religion, as witness the recent spate of spectacle Biblical pictures. But the American people can tell the difference between a phony and the real thing—and this is genuine.

Hollywood prefers to ignore—or perhaps it has never heard about it—the fact that people are more profoundly interested in religion than at any other time in recent years. The average man willingly attends a play or movie which portrays religion intelligently, artistically and dramatically. Certain "Martin Luther" is a mirror of modern man's many inner conflicts and tensions. Twentieth century man is confused. It is good to see portrayed another man who was also confused, who was also hunting for certainty, and who found peace and security in the authority of the Word of God. The 16th century Luther reflects the uncertainty and the desperate searching of modern man. His discoveries in the Holy Bible find an echoing sigh of relief in the hearts and minds of 20th century man.

Another reason for its success is the fact that Protestants can unite in support of the film. After all, Martin Luther did make a significant, primary contribution to the development of Protestantism. He is one of the heroes of the faith. The rising interest in Luther's life and theology both on the continent and in the United States in the past ten years has helped prepare a favorable climate of opinion among all Protestants.

The original $500,000 advanced by the Lutheran groups to Lutheran Church Productions will be returned to them. However, it is hoped that sufficient profit can be realized to finance another major movie. Johann Sebastian Bach? Gustavus Adolphus? Who knows? Right now, it is certain that the Reformation is box office and for the moment that is all that matters.

How Are We Justified by Faith?

By Edgar Leonard Allen

THE PAULINE doctrine of justification by faith, which played so important a role in the Reformation, is not, as has sometimes been alleged, a perversion of the original gospel of Jesus Christ. Instead, it is a continuation of the gospel under another form. The apostle has thrown into a logical argument what was presented first to the Galilean crowds in picture and parable. The same truth speaks in each.

We can see this at once from the parable of the Pharisee and the publican, with its sharp contrast between one man's assured display of his virtue and the other's abandonment of himself to the mercy of God. The meaning of the parable is that there is a peril at the heart of all righteousness. It is the peril of self-righteousness. The parable teaches that man's standing with God is not in his own merit but in God's undeserved goodness. That being so, the penitence of the sinner commends him to God as the self-confidence of the moral man can never do.

But when we ask with which of these two figures the apostle Paul is to be identified, the answer is a curious one. His affinity is surely with the Pharisee rather than with the publican. Did he not acknowledge as much himself when he said that in his pre-Christian years he had been blameless as touching the righteousness of the law? He had no blatant sins of which to accuse himself, apart from his role as persecutor. And did not that reveal at once what had been right in his life and what had been wrong? They were both the same! He had had a zeal for God but not according to knowledge. Paul had wanted to commend himself to God by his virtues and devotion, only to find that in what he thought was God's service he was actually fighting against God! So the parable comes to a different ending, as the Pharisee steps down from his pedestal and, remembering his righteousness, cries out: "God be merciful to me a sinner!"

What has happened? The justification of the sinner has become the justification of the moral man, the devoted servant of God. Nor is Paul the only example of this in history. Was not Martin Luther a marvel of monastic fidelity, obedience and self-scrutiny? He haunted the confessional in his anxiety to get right with God until he had to be told to go away until he really had some sins to confess. Was not John Wesley an earnest clergyman with a reputation for strict self-discipline at Oxford? He encountered difficulties in the American colonies because of his high standards for the Christian life and his ardor for

souls. When the message of justification by faith gripped and changed these men, it was the justification, not of the notorious sinner, but of the good Christian.

We may say that what all these men discovered was that we need to establish a distinction between what we *aim at* and what we *trust in*. No one of them found in the new truth any excuse for a relaxation of the self-discipline and moral endeavor of his previous life. Paul was as certain after his conversion as he had been before it that God will judge every man according to his works. But everyone who has been privileged to enter into an intimate relationship with one other person knows quite well that, even while he scrutinizes his own life to ensure that nothing unworthy of that relation may enter it, he is deeply conscious that the relation itself is not something he earns or is entitled to because of what he thus does. So he must receive it afresh each day in gratitude as gift and marvel. Thus it should be between ourselves and God.

New Meaning of Righteousness

Or we may say that in such a moment of illumination as came to Paul, Luther and Wesley righteousness takes on a new meaning. A man discovers that the kind of righteousness he had thought of—the righteousness that consists in a series of attainments that mark him off as superior to his fellows and entitles him to special treatment on the part of God—is a stupid, even a sinful, pretension. To walk in humility with God, to acknowledge unreservedly one's share in the common human need, tragedy and guilt, and to accept all men as his children equally with oneself—this is not an alternative form of righteousness with which some people may be glad to be content. It is the only righteousness that is accessible to man in this world. By it he is in right relations with God and his fellows. By it life ceases to be the task we have made of it and becomes what it was meant to be, a privilege and joy.

In our own time two applications of this principle of justification by faith have been proposed. They have the merit of extending it beyond the original range, according to which it was confined within the sphere of personal life. Reinhold Niebuhr suggests that it is applicable also to the sphere of political action. The temptation of the good man is either to moralize politics so much that he allows himself to become a party with one member only, and this party is all the more convinced of its essential righteousness because it is defeated on every issue. Or he despairs of ever moralizing politics at all and so withdraws into the realm of personal religion and private virtue, counting it to himself as righteousness that he is thus unspotted by the world. He does not see that when evil men come to power in a society from which good men have withdrawn, the latter must bear some of the guilt.

The Only Righteousness Open to Us

Is there not an alternative? We can remember that politics is the sphere of compromise. To compromise where absolutes are concerned is sin, but to do so over relative goods is both common sense and charity. To be patient with human stupidity and short-sightedness, to accept situations one has not wanted or that one has even striven to prevent, and to postpone the achievement of the good until men are able to see for themselves that it is good and to choose it as such—is not this the pattern to which God works continually? Why then should we refuse to adopt it as our own? To cooperate with those from whom one dissents in much, to reckon others no less wise and no less to be tolerated than oneself, to face problems one does not know how to solve and to know that even if a solution is found another problem will spring out of it, and in all this to commit oneself humbly to God—this is the only righteousness open to man in this world.

A second suggestion we owe to Paul Tillich, who would apply the principle of justification by faith to the intellectual sphere, to faith and doubt. How many good folk are exercised and overwrought because they imagine that a Christian must accept a whole series of doctrines that most of us in any case find difficult to understand! As a teacher of theology, I am struck by the number of students who find the doctrine of the Trinity incomprehensible yet feel they are under an obligation to accept it without question. One can almost see the pained expression on their faces as they swallow it down. They are haunted by the notion that doubt is a sin, and that the best Christian is the one who can accept the maximum number of doctrines on authority. So they do not know peace and joy in believing, but rather strain and effort.

Faith Is Not Another Law

Strange perversion of faith, to make of it a new law! Let us admit frankly that there are whole tracts of the Christian faith into which we cannot enter because we have not yet had the experience requisite thereto. We are only beginners and, even while we seek to enlarge our resources, we must live with what we have meantime. Again, while there are some serene souls whom doubt never disturbs, most of us have to be content to live with and by a faith that is constantly threatened. "Lord, I believe, help thou mine unbelief!" must be our cry. We can be faithful to Christ even though every statement we make about him is shot through with error. We can stand fast for God's truth even though there are half a dozen questions to which we have no answer. This is not a second-best faith in which we acquiesce. It is the only faith that is open to man in this world.

I would venture one more application of my own, though I have had clear indications that it is unwelcome even in some quarters where agreement thus far would be forthcoming. It is possible to be self-righteous, not by making claims for one's personal achievement, but by identifying oneself with one's church. Volume after volume has been issued in which theologians drawn from the various communions have been concerned to demonstrate, with all the apparatus of biblical and historical scholarship, that they are right and others wrong, or at least that their churches are right and others wrong. Each occupies a position that is God-given, a sacred trust that it may not surrender. Granted that it is human and therefore partial in its understanding of the divine mind, it identifies itself with that portion of its tradition that is of God and therefore absolute. So we debate and negotiate and grow ever more friendly as persons, but the obstacles remain. They must remain, we say, because whatever our faults elsewhere, at this point we are pure and disinterested servants of God's truth.

The principle of justification by faith has been stated so far as consolation and relief to those who struggle to maintain a righteousness that is not what God requires. Do we perhaps need to state it now as a rebuke on our self-righteousness as Christians and champions of our churches? There are signs that we are beginning to face the disturbing possibility that our principles are clouded with prejudice and our fidelity tainted with self-interest. The true church comes into existence in this world wherever a church acknowledges its untruth before God and waits on him for forgiveness. How often our churches have told the world that man will be reconciled to man and nation to nation only when they accept one another as partners in a common need and guilt. But we worship in churches that are not reconciled to one another. When shall we listen to the message ourselves?

BOOKS

How Much Continuity?

THE KINGDOM OF GOD, THE BIBLICAL CONCEPT AND ITS MEANING FOR THE CHURCH. *By John Bright. Abingdon-Cokesbury, $3.75.*

INTERNAL EVIDENCE would strongly suggest that the author is primarily an Old Testament expert, even if it were not known that he is professor of Hebrew and Old Testament interpretation in the (Presbyterian, U.S.) Union Theological Seminary at Richmond, Va. His professional specialization on Hebrew history, religion and literature to a great extent determines and colors his views on such important New Testament topics as the meaning of the messiahship of Jesus, the nature of the church, the relation of gospel to law, the relation of the "New Israel" (meaning the church) to the old Israel and, in general, his concept of the Kingdom of God.

The central thesis is that the Kingdom of God is a continuing entity which began far back in Hebrew history, passed through many modifications with the changing character and fortunes of the Hebrew people, shrank to a "remnant" during and after the Exile, and emerged with a different character and under a New Covenant but with unbroken continuity in Jesus and his followers. In the ancient days the Kingdom was, to be sure, rather a hope than a present reality, and this is especially evident in the teachings of the writing prophets; but since Israel was a chosen "people of God," and a channel of revelation, with institutions appropriate to its function and destiny and with a strain of righteousness and fidelity running through its varied history, the Kingdom must be thought of as having some kind of real existence—much as Augustine's "City of God" was represented as existing through the whole stream of history parallel with the "City of Man." Indeed, Bright's development of his thesis often brings to mind the great sweep of Augustine's philosophy of history—and this is high praise.

The historical linkage between the two Covenants, the Old and the New, is of course no new discovery. It has been universally recognized in Christian thought. None but the Marcionites ever seriously proposed to throw away the Old Testament. But the exact nature of that linkage and the degree of emphasis that should be given to it have been subjects on which opinions differ. The use of the term "Messiah" as an indispensable title for Jesus Christ has guaranteed at least a minimum recognition of the connection. Yet it is doubtless true, as Prof. Bright says, that many Christians have felt more embarrassed than edified by the Hebrew antecedants of their religion, and these need the clarifying interpretations which he offers. (Others, it may be added parenthetically, have exploited fallacious parallels between the two Covenants, and have tried to draw conclusions about Christian institutions from Hebrew institutions to which they bear a fancied analogy.) In a restrained and carefully guarded statement of his main proposition, the author says:

> . . . while the complexity of the Bible is by no means to be minimized, there nevertheless runs through it a unifying theme which is not artificially imposed. It is a theme of redemption, of salvation; and it is caught up particularly in those concepts which revolve about the idea of a people of God, called to live under his rule, and the concomitant hope of the coming Kingdom of God. This is a note which is present in Israel's faith from earliest times onward, and which is to be found, in one way or another, in virtually every part of the Old Testament. It also unbreakably links Old Testament to New. For both have to do with the Kingdom of God, and the same God speaks in both.

The strength of this statement is that it stays within the limits of a truth which is, or ought to be, indisputable—that the two Testaments present a record of God's continuing redemptive activity, by one plan or another. What seems to be continuous is not the Kingdom itself but the purpose of God to have a Kingdom—that is, to have a faithful people who should be the recipients of his favor and the instruments for the fulfillment of his beneficent intentions toward mankind. The author's own text sufficiently supports the proposition that everything changed except this divine objective, even while he is arguing that the Kingdom was continuous at least from the time of Abraham and (p.225) that "the church . . . began in the Old Covenant itself and in the Old Testament longing for the true Israel of God's purpose."

Nothing adds more confusion to the concept of the church, or imports more superfluous semantic ambiguity into the very word "church," than such attempts in one context and for one perfectly legitimate purpose to identify it with Israel and start it with Abraham, and in another context—or even, as in this case, on the same page—to recognize Jesus Christ as indisputably "the great Founder of the church." It is more than a little curious, though certainly not uncommon, to have Gal. 3:7 ("they which are of faith, the same are the children of Abraham") cited to justify calling the church the "new Israel" or the "true Israel," especially when one recalls that Abraham was no Israelite. The Israelites were descendants of one of Abraham's grandsons. Paul's whole argument here was that Israel had been a failure, that the hereditary principle which Israel embodied had broken down as a means of determining who are God's people, and that the real people of God are those who, like Abraham, are people of faith.

In his heavy and repeated emphasis on the concept of the church as the "new Israel" or the "true Israel," the author makes only affirmations and, though his book is copiously and helpfully footnoted throughout, he cites none of the scholars who reject this idea (e.g., Ernest D. Burton in his *Galatians*). To my mind he seriously weakens his last two chapters—which nevertheless are very strong chapters—by overworking this "new Israel" terminology.

Having made this criticism, I must repeat with emphasis that this is an admirable and scholarly book. If it were not, it would not have been likely to win the latest Abingdon-Cokesbury Award in a field of something like 150 manuscripts. It has two points of special strength. (1) The first six chapters constitute a remarkably fine survey of Hebrew history and religion with an equally excellent account of its wider historical context in Egypt, Assyria, Babylonia and Persia. This is not only a survey of the facts but a deeply penetrating interpretative presentation of the entire panorama. The author makes relatively little use of the "development" of Hebrew religious ideas, and probably does not agree with those scholars who find these ideas emerging gradually from a rather low level. He could be wrong about this without in-

validating his main point. (2) The closing chapters develop into a magnificent presentation of the significance of Christianity for our own troubled time, the opportunities and responsibilities of the "people of God" in this day of tensions and perils, and the need for the unity of Christians in the One Church. This brings the book to an eloquent and cogent climax at its conclusion.

W. E. GARRISON.

Books in Brief

A LITTLE TREASURY OF BRITISH POETRY. *Edited by Oscar Williams, Scribners, $3.00.* The present printing of this excellent anthology differs from the first one (1951) only in being less handsomely bound (though still quite well enough) and in costing two dollars less. On the jacket, though not on the titlepage, the collection is described as containing "the chief poets from Sir Thomas Wyatt to Dylan Thomas." I am still wondering why Dylan Thomas should be singled out as marking the end of an era in British poetry. In this volume the arrangement is chronological, in the order of the birth of the poets. Thomas is not the youngest and his poems do not come last. Williams obviously considers him very important. He gives him more space than Shelley and Keats together. The admiration is mutual, for on the back flap Thomas is quoted as calling Williams "a very real and important poet"—as he is. A learned friend insists that Dylan Thomas *is* significant as both ending one trend and initiating a new direction in poetry. I must expose myself further to him and see if my appreciation may deepen. It is well to have ample selections from the older and the newer poets in one handfitting volume, as here, so that they may face comparison with each other.

CLEAR OF THE BROODING CLOUD. *By Jack Finegan. Abingdon-Cokesbury, $2.50.* The "brooding cloud" is the fears, doubts, anxieties, indecisions and despondencies that beset us. The author, as guide, shows the way that leads up through this cloud to the sunlit heights of Christian happiness. Besides being a scholar of eminence in Semitic languages and biblical archeology, Dr. Finegan happens to be a very rugged and experienced mountain-climber who could give points to a Swiss guide. Doubtless it was his experience as an alpinist that suggested the figure of speech in the title. The book itself is far more vigorous than the common run of "peace of mind" books. It is as stimulating to the thoughtful as it is encouraging to the despondent and quickening to the bored. On a recent Sunday morning when church attendance was impossible, the reading aloud of a chapter of this book was substituted. The lady of the house, who is not a bad judge in such matters, commented: "Best sermon I have heard in months."

W.E.G.

CORRESPONDENCE

Elpidology

SIR: What in the name of all theology is "eschatological elpidology" (page 1100, Sept. 30)? Is it a bit of modernistic nomenclature or a typesetter's boner?

Maybe, as an old timer, I should be taking a refresher course in up-to-date theological thinking.

To save me from going stark mad I would be grateful for an answer.

JOSEPH W. COCHRAN.

Nantucket Island, Mass.

SIR: "Eschatological elpidology"! How about less semantic obfuscation and more aphoristic apabhramsa?

JAMES H. BELL.

First Presbyterian Church,
Escanaba, Mich.

["Elpidology," from the Greek *elpis,* hope, is the Century's contribution to the theological fogbank headed toward Evanston, 1954.—THE EDITORS.]

Here, Not Coming

SIR: Regarding the Christian hope:

1. The "last days" were the days of the apostles. Peter, speaking on the day of Pentecost, declared that the events which had *just happened* were of those assigned by prophecy to the "last days."

2. They were called "last" days because spiritually minded people were aware that an epochal "end" was at hand. One of them wrote, "The end of all things is at hand." And others similarly.

3. After these "last days" had brought the "end of all things" a new age began, the age of Christ. A person of such power must necessarily have begun an age of his own. He now reigns in every heart that receives him. He is here, not "coming."

JOHN J. FERGUSON.

Toronto, Canada.

Is There a Dilemma?

SIR: The article, "Dilemma of the Free Church Liberal," by James H. Nichols (Sept. 23) may be correct as far as Baptists and Disciples are concerned—I leave it for them to say—but it has no proper application to the Congregational Christian Churches of the U.S.A. The article itself recognizes this, but does so rather obscurely, whereas the fact should be underscored to avoid confusion. What is said about congregationalism (small c) does not refer at all to American Congregationalism (large C) though, according to the Micklem quotation, it may apply to British Congregationalism (large C).

American Congregationalists ever since the days of the Cambridge Synod, 1646-48, have definitely repudiated the name and theory of Independents and have recognized legitimate ecclesiastical activities beyond the local church. Take, for example, in our system of ordination. A council of ordination is called by a local church; but, once assembled, it becomes an ecclesiastical body in its own right and examines, rejects or ordains the candidate. Even then the prospective minister does not have full standing until he is accepted as a member of some district association. It is also increasingly customary for the district association to sit as an ordaining council.

Whatever may be the case in Britain or among "small c" congregationalists in America, an ordination council in historic New England Congregationalism is a solemn religious and ecclesiastical occasion. I am quite sure I was not ordained by a church council which was "secular and political and governed by considerations of expediency." It was as deeply religious and spiritual an occasion as any church service I have ever attended, and participated in by representatives of over a dozen churches in the vicinity.

Similarly our associations and conferences, foreign and home missionary societies are not secular bodies outside the church but are branches and extensions of church activity developed to do for us things no single local church can do for itself. It would seem to me that the sooner all "little c" congregationalists revise their alphabets and learn to use big letters as well as small ones the better!

ALBERT W. PALMER.

Altadena, Calif.

SIR: The article by Prof. Nichols is such a strange mixture of definitions, assumptions and incredible advice that it is difficult to find its main thesis. However, it presents the arguments which are being raised today against the founding principles of the churches of the "congregational order"—Baptists, Disciple and Congregational.

He begins with a curious postulate. First, he defines liberalism as the movement which "disintegrated literal dogmatism," and created the concern for social Christianity. Then he says this liberalism is incompatible with churches of the free order. Yet, by this definition, he has given the best portrayal of the history of Congregationalism, and surely a roll call of such leaders as Bushnell, Gladden, Jefferson, Cadman and

Holt, among a host of others, attest to the power and efficacy of that history. The Baptists and the Disciples can well match these names in their own fellowships. And to substantiate his thesis he quotes "an English Independent" who states that the free churches should have synods and councils to speak the voice of the church. It is enough to say that British Congregationalists will be surprised to learn that Dr. Micklem has been classified as an Independent.

Prof. Nichols also claims that churches of the congregational order, because of their nature, cannot be real partakers in the wider fellowship of the churches, or ecumenical in spirit. Again, the history of interchurch cooperative leadership refutes such a statement. The fact is that the men and women of these free churches, which are founded upon the autonomy of the local church, have been among the leaders in the national and world associations of Christian life and work.

The basic principles of the congregationally ordered churches of Christ are the priesthood of all believers, the personal interpretation of the Scriptures as the rule of faith and practise, and the autonomy of the local church. This is based upon the scriptural foundation that where faithful souls are gathered together in the name of Christ, there he is to be found; and there is the church. For these churches which believe that the freedom which is found in Christ is the essence of their charter, there can be no discipline by synods, and no speaking in the name of the individual members by any voice of the majority, for it is the love of Christ alone which constrains and leads. Is there anything antithetical to the fundamental nature of Protestantism in such a belief?

Without minimizing in the least the contributions to the mystical body of the Church Universal—and it is mystical rather than organic if it is Protestant—of the disciplined denominations, the fact of Christian life today is that the need is not for the elimination of the congregationally ordered churches but for more of them, as well as for more of the unique contribution such churches can make in a time when the tide of centralization in all forms of life runs so strongly and so fearfully. RUSSELL J. CLINCHY.

Hartsdale, N. Y.

SIR: What Prof. Nichols is really saying is that democracy in the church has not paid dividends in concerted, quick action. He is saying that to solve the problems of society and culture, democracy, as expressed in Baptist churches, cannot meet the challenge. Dr. Nichols appears to assume that by more rigid church authority the aims of the liberal will be achieved. If Dr. Nichols thinks this can be done by a less democratic church structure, he is mistaken.

Karl Barth in *Theologische Existenz Heute* has pointed out that one of the motives for German church reform in 1933 lay in the assumption that to bring Christian witness to bear in society we need stronger church organization. Thus the reform. Actually this trend toward totalitarianism played into the hands of Hitler to the loss of the church. It is not possible that American church organizations could commit the same error?

Dostoevski, involved in the great social movements of his day, gave us the brilliant picture of the Grand Inquisitor who by taking over people's freedom and thinking makes religion more efficient and allows people to be happy and secure because they do not have to decide for themselves. Does Dr. Nichols subtly suggest the same solution to the problem of human freedom? I hope not.

Newton, Mass. ALFRED BLOOM.

SIR: I think the point ought to be made that the statement, "A liberal Baptist is a contradiction in terms," is only true if you are careful to define liberal as "concern and responsibility for the social, political and cultural bearings of the Christian life." This, of course, is what Dr. Nichols does. Or if you understand Baptists exclusively in terms of their origin. In the first instance, the definition is too sharply delimited. And in the second, the understanding is scarcely fair to the social and cultural development and achievements of Baptist history.

In view of the central Baptist convictions with regard to the lordship of Christ and the "competency of the soul in religion," it can be said that religiously and theologically, an "illiberal Baptist is a contradiction in terms." Judging from religious theory, Baptists are or should be the leading exponents of non-authoritarian Christianity. Judging from performance, however, and alas, the conclusion is otherwise. CHARLES C. KNAPP.

First Baptist Church,
Evanston, Ill.

SIR: "Congregationalism" is Prof. Nichols' culprit which must be dissolved if "the whole church" is to realize its true purpose. Aside from the unrealistic character of this proposal, who can take seriously the idea that local autonomy in the church explains the absence of historical consciousness and social concern? How can this view be squared with the "liberalism" of the Congregational Church? I personally know many "historically sophisticated" and socially concerned Christians in churches of the congregational polity who do not feel that they are denying the "essential genius" of their traditions.

Surely Dr. Nichols attributes a virtue to "liberalism" which it cannot carry. Does he seriously expect people to believe that the ecclesiological implications of his position would seriously mitigate the "secular and political" elements in denominational organization? Is it not obvious that considerations of expediency which disfigure all organized movements, including the churches, have deeper roots than this? Does he mean to say that Episcopal church officials, for example, are necessarily more virtuous than leaders in Baptist institutions and agencies? PENROSE ST. AMANT.

Baptist Theological Seminary,
New Orleans, La.

Prayer

SIR: Clyde Manschreck's article, "Why We Do Not Pray" (Sept. 23), penetrated into the core of the church's own spiritual failure to refresh and challenge secularized clergy and laity alike. It merits reprints.

I am shocked by the free prayer lifted Godward by some brethren. It consists of (1) an ill-considered address, (2) profuse "we thank Thees" and (3) a buckshot approach of "gimmies." Grammar and logic give out in the second line; both preacher and layman stop only when they lose breath, before a superficial ending, "In Jesus' name we pray."

Having been critical, let me offer the following 6-point sequence for both public and private prayer: (1) Praise God for what he is; (2) thank God for what he gives; (3) confess to God what *you* (in the case of private prayer) or *these people* (in the case of family, small-group, or worshiping congregational prayer) actually are; (4) prayer for others which whittles down one's pride—a Christian requirement; (5) prayer for yourself or these present; (6) ascribe the prayer in the name of Christ, Revealer, Lord and Savior.

AL BURTON ELIASON.

Methodist Church,
Markesan, Wisc.

SIR: Prof. Manschreck avers that liberalism has "made prayer a problem," where it might have been more accurate to say that liberalism has taken seriously the discovery that prayer is a problem.

It is not liberalism that has destroyed men's expectation that God will change things, as a consequence of prayer. It is the realization that God has not in fact wrought such changes in response to prayer that has necessitated a liberal re-evaluation of the process and its meaning.

In my experience, it is not the liberal so much as the lover of (this is not meant as unkindly as it sounds, but I think it is fundamentally accurate) ritual magic whose dismay when he finds the magic has no magic leads him to a total abandonment of prayer.

It ought to be pointed out, too, that neo-orthodox theology fully as much as liberal theology reflects the problematic character of prayer. The revival of "wholly-other" emphases, when followed to their logical conclusion, renders prayer quite as functionless a procedure in terms of anything we could expect to result therefrom, as a radical anti-pietist humanism.

Those who insist prayer is possible only on certain Christian presuppositions leave quite unaccounted the near universality of the practice among world religions. I believe the only answer is that prayer has validity on a deeper level than any of the particular theological systems which do, of course, express and guide the mode and

content of prayers. To apprehend that still unplumbed depth is the liberal's endeavor, in his approach to prayer—a task in which he is, to be sure, by no means alone. But he is hardly to be held culpable for desiring to face the facts.

WALTER ROYAL JONES, JR.
Universalist Church,
Floral Park, N. Y.

Kinsey Statistics

SIR: As your reviewer (Sept. 16) points out, a serious defect in Kinsey's findings is the use of volunteer subjects. Those who volunteer for sexual study are presumably those who are freer in their sex behavior. For this reason the percentage quotations may be far from the actual proportions of people engaging in the behavior he describes.

The difficulty is not that the numerical size of Kinsey's sample is too small. The public is mystified by the ability of a statistician to draw accurate conclusions about 160 million people from a sample of several thousand persons. By "accurate" is meant that in a sample of, say 6,000, the chances of error greater than 2 per cent are only one in 400, provided, of course, the sample is not a biased one.

We weaken the strong case against certain features of the Kinsey report when we cite erroneous criticisms of his study, and thereby lose the confidence of people we are seeking to persuade.

PURNELL BENSON.
Drew University,
Madison, N. J.

Tuttle Creek Story

SIR: About a year ago The Christian Century pointed out that a controversy existed over the building of Tuttle Creek dam on the Big Blue river in Kansas, and that a $5 million appropriation had been voted by Congress to begin construction. Perhaps you would be interested in successive developments.

Faced by an awful reality the people of the Blue Valley turned to God for help and direction. Individually, together in churches, and in hillside hymn sings they received strength and inspiration to continue to fight against something they believed was wrong and for a constructive program on soil conservation and watershed management.

They plunged into the political campaign, backing a man who believed in their program. Together with a host of friends they elected the first Democrat ever to come from that congressional district. They contacted all kinds of officials. Delegations went to Washington for hearings. Some succeeded in getting an audience with President Eisenhower. A Missouri Basin Survey Commission had been gathering data for a year, and their report advised halting work on the dam. A special commission of independent engineers ordered by the governor to make a survey of the Kaw basin also advised halting construction. The revised budget presented by President Eisenhower proposed no further funds for the dam and Congress voted none. So work is closing down on Tuttle Creek dam, but the big battle is not over. Powerful interests still want the dam.

This past summer a 30-minute sound and color movie was made of this struggle. At the premiere in Randolph, Kan., a few weeks ago, 6,000 people saw "Tuttle Creek Story."

There is new hope and industry in the valley; a determination to start to put their own program into operation. There are humble prayers of thanks to God for his mercy and goodness, and prayers for his continued guidance and strength.

LUCILE JOHNSON.
Manhattan, Kan.

Israeli Law

SIR: May I refer to the editorial entitled "Israel Adopts Racial Bar" in your issue of Sept. 16. In point of fact, there is nothing new in the Marriage and Divorce law which was passed recently by the Israel parliament, and I fail to see the "racial bar" in it. With minor modifications it re-enacts under Israel law relevant legislation which was in force under the British mandate and earlier, and which was based upon a legal and religious tradition which still is very strong in that part of the world.

The Israel parliament did no more than reaffirm the status quo which prevailed under the British, and before them under Ottoman Turkish rule, which placed most matters of personal status under the jurisdiction of the respective religious courts: rabbinical courts for Jews, ecclesiastical courts for members of the various Christian denominations, and Sharia courts for Moslems.

There is nothing in the law to forbid mixed marriages between Jews and non-Jews. Nor does it discriminate against non-Orthodox rabbis. Duly-ordained rabbis possessing the required scholastic qualifications are eligible to serve in the rabbinical courts.

There is no grain of truth in the charge that prospective immigrants to Israel will not be admitted into the country unless "they have been married by Orthodox rites" or agree "to be married again by Orthodox rabbis." It is also not true "that the new law will not recognize civil marriages contracted by Jews abroad."

Prime Minister Ben-Gurion does not require "the support of the small Orthodox group in the Knesset so as to stay in office." The nonreligious parties supporting his government have a clear majority in parliament. The inclusion of some of the religious parties in the government coalition emanates from the desire to place the Government of Israel on as broad a basis as possible, representing the various elements in the country's national life.

Finally, I was astonished to see your writer refer to the present Government of Israel as a "shaky coalition government." Your readers may be well aware of the fact that this is, with the notable exception of Turkey, the only democratically elected and stable parliamentary government within a broad area of the Middle East, surrounded as it is by military dictatorships and feudal monarchies.

Embassy of Israel, S. KARIV,
Washington, D. C. Second Secretary.

[We have invited a distinguished Jewish journalist to comment on the above letter. —THE EDITORS.]

SIR: Mr. Kariv's letter shows that he and the Israel embassy in Washington are either insufficiently acquainted with the new Marriage and Divorce law in Israel, or are deliberately trying to hide the truth.

1. The fact that new law is based on the legal and religious tradition of the Ottoman Turkish rule is no recommendation for its excellence and no reason why Israel, which prides itself on being the bastion of democracy and modernity, should continue and reaffirm it by making it the law of the land. The Israeli government claims that it has come to bring Western civilization to the Middle East. Why should it adopt a law to "reaffirm the status quo" of the backward Ottoman Turkish rule which the modern Turks themselves have abandoned?

2. There may have been some excuse for the British mandatory power to continue the ancient religious condition it had found in Palestine. The country was not part of Great Britain. It was a mandate held temporarily in trust for the League of Nations. It was therefore natural for Great Britain to want to avoid meddling with the ancient tradition of the native population. But what excuse has Israel, a sovereign state, to follow the British example of dealing with colonial people? And since when has the British mandatory power become a shining example for Israel? Is not Israel's very existence a symbol of revolt against the mandatory power? Why should Israel choose now to preserve one of the most reactionary and backward laws which the mandatory power took over from the Ottoman Turkish rule?

3. It is not entirely correct to say that, under the mandatory law as well as under the Ottoman Turkish law, religious marriage was compulsory for all. Under the mandate, Palestinian Jews who were not registered as members of Knesset Israel (the official Jewish community) could be married in a civil court. So could also Palestinian Jews under the Turks be married by a consul of their countries of origin. The present Israeli law does away with this one liberal provision of the ancient law and is therefore more reactionary than the previous law. The "minor modification" of the law which Mr. Kariv mentions was intended exactly to wipe out civil marriage in Israel altogether and to place the entire Jewish population, whether or not they belong to a religious community, under rabbinical law.

4. Mr. Kariv's statement that "There is nothing in the law to forbid mixed marriages between Jews and non-Jews," is

simply not true. The new law specifically places marriage and divorce in Israel under the exclusive jurisdiction of the Orthodox rabbinate to be performed in accordance with the "law of Moses and the Torah." The law of Moses and the Torah, according to Orthodox interpretation, definitely and categorically forbids marriage between Jews and non-Jews. This is a fact that will be confirmed by any Orthodox rabbi who would be asked to perform such a marriage. The fact that the enforcement of the Marriage and Divorce law has been placed under the exclusive jurisdiction of the Orthodox rabbinate automatically excludes mixed marriages in Israel, no matter what the legal phraseology of the law is.

5. It is also categorically untrue that the law does not discriminate against non-Orthodox rabbis. It is the shabbiest kind of equivocation to try to hide this ugly fact under a legal phrase such as that "duly ordained rabbis possessing the required scholastic qualifications are permitted to serve in the rabbinical courts." In this case, too, it is the Orthodox rabbinate that rules on the eligibility of rabbis, and this rabbinate has ruled again and again that Reform and Conservative Jews cannot qualify as rabbis. In fact, the position of the Orthodox rabbinate is that Reform and Conservative Jews do not belong to the Jewish religious fold, and none of their rabbis, even so famous a Zionist as Abba Hillel Silver, or any of the other American Reform rabbis who have done so much for the establishment of Israel, would be permitted to perform a marriage ceremony in the "Jewish" state.

6. With reference to Mr. Kariv's denial that the new law applies to marriages contracted by Jews abroad before its introduction, let me quote *Yedeos*, Tel-Aviv (Sept. 27). This is a German-language paper, published by German, Austrian and other central European immigrants. The article explains the law in part as follows:

"The effect [of this law] is that the rabbinate now has the right to dissolve the marriage of any Jew residing in Israel who entered into a mixed marriage abroad, without appeal to any other court. When, 18 years ago, a law was passed in Germany which prohibited marriages between Jews and non-Jews, and declared marriages contracted between Jews and non-Jews null and void, we Jews condemned it as a blot on civilization."

It is bad enough that discriminations and laws such as these exist. To try to disguise them under a veil of modernity is sickening hypocrisy.

William Zuckerman,
Editor, *Jewish Newsletter*.
New York, N. Y.

Kinsey

SIR: Garrison's comments (Sept. 16) on the Kinsey book, which he admittedly has not read, remind me of the comment on Kinsey's first book, "The least read best seller."

What disturbs me is the easy assumption on which Garrison's comments are based, and which is typical of church people, namely, that the moral standards and ethical teachings of a middle class church group are the final pronouncements of God in human relations. Anyone who will review the statistics in the Kinsey books will be shocked to learn the variety of social groupings in our total society. The reader will be shocked if he has not had a wide range of experience with a vertical cross-section of our society in dealing with family life, counseling and parent education in the sex guidance of children. It is not only disturbing, but it is alarming to find the ignorance (ranging from 65 per cent to 90 per cent of the parents) among church people regarding an intelligent and religious approach to marriage and family responsibilities. May this not root in a lack of understanding of the male-self and the female-self, what is "sinful" and what is physically to be accepted both before and after marriage?

Garrison has fallen prey to the scandalmongers reveling in what they have made into juicy bits of a serious sociological study. Kinsey has made a first report of the exploration of male and female practices. The study has the limitations of pioneer exploration, but it deserves the continued research, evaluation and study of serious Christian leaders who believe that their religion has value for all varieties of individuals and classes of society. As a minimum, our leadership should recognize that there is no single approach or method of giving Christian ethics to all people, under all conditions, in the many mores.

Salem, Ore. Fred G. Scherer.

[The writer, a Presbyterian minister, now labor examiner for the state of Oregon, for five years directed a statewide social hygiene program.—The Editors.]

Draft the Theologues?

SIR: From time immemorial it seems to have been taken for granted that theological students and clergy should be exempt from compulsory military service. I affirm that this exemption of the theological student places him in an unfortunate and anomalous situation before the public, his fellow students and especially the parents whose sons are compelled to go. Furthermore, I doubt whether most theological students are happy at not being included in the same category as all other young men of their age.

Recently I was in a group discussing the draft status of young men and a pointed question was directed toward a ministerial candidate in the group. He said he did not have to go. There was an embarrassing lull in the conversation.

If any change is to be made in the draft law in regard to theological students the church must take the lead. Powerful forces would oppose any such change. The politicians are sensitive on church and religion and will consider the question too hot unless supported by church leadership.

In advocating the inclusion of ministerial students in the draft on the same basis as all other young men of their age we are not war mongers or necessarily supporters of military policies. But we do feel that the ministry must identify itself with the people where they are. If our young men in the ministry are exempt from the hardships, handicaps and harsh demands of military service, how can they stand in the pulpit or in the homes of their people in the sentiment of the prophet who said, "Then came I to them of the captivity, that dwelt by the River Chebar, and I sat where they sat"? We cannot afford to expect or accept special privilege and that is what the present draft law provides.

So far as shortage of ministers is concerned we have no more of a case than the doctor and dentist who are now subject to a two-year draft, or the lawyer, engineer and all others who serve their time either before or after their college training. Mortimer N. Stocker.

First Presbyterian Church,
Everett, Wash.

Does the Secretary Know?

SIR: In your Sept. 23 editorial on "Liquor and the Army" you quoted Secretary Wilson. I was particularly intrigued by the last part of the quotation: "These messes provide an atmosphere where abstinence is encouraged, moderation enforced and over-indulgence punished."

If Mr. Wilson really believes what he wrote, he surely does not get around and has been kept blissfully ignorant of the facts. A short time ago a farewell cocktail party was held for a commanding officer in our club. It is the custom to serve free cocktails for such an occasion. Nothing else was available unless you went to the bar and ordered soft drinks.

Attendance at such a function is mandatory if you receive an invitation. Does that sound as though abstinence is encouraged? As for moderation being enforced, Mr. Wilson just does not know what he is talking about. [Name withheld.]

Nellis Airforce Base,
Las Vegas, Nev.

What's the Purpose?

SIR: Congress is the legislative branch of the government and has full authority to make any investigation necessary so that proper facts and information may be at hand in the writing of the laws. Other than for that purpose, Congress has no reason for making any investigation.

Why the investigation of the churches and the clergy? Can it be that legislation will be proposed regulating or controlling the activities of the churches and the clergy? We must assume this is the intention, as no other purpose would justify a congressional investigation.

Paul O. Reese.
Drummond Methodist Church,
Cadiz, Ohio.

NEWS of the CHRISTIAN WORLD

Filipinos Gird For Big Ballot

American Embassy Walks Tightrope as Charges of Interference Fly—First Missionaries Go to Indonesia

MANILA, Oct. 5.—Our national election to be held on Nov. 10 will be "dry." No liquors may be sold on that day. Philippine constabulary are to be used to insure that no fraud will be used in counting votes, which is alleged to have happened in the last election. The report by Columnist Alsop that Magsaysay is the American candidate drew a sharp charge of U.S. meddling from President Quirino. The U.S. embassy is trying hard to maintain a position of neutrality, although both parties have tried to get its support.

First Missionaries Go from Philippines

The first Filipino missionaries for overseas service were commissioned on the 30th of August. The Philippine press saw in this event a widening of the mission of the only Christian republic in Asia. Representatives of the republics of Indonesia and the Philippines and the kingdom of Thailand participated in the commissioning service. American missions boards also had their representatives, although this was strictly a Filipino project. Speakers for the receiving countries pointed out that while one is Moslem and the other Buddhist, both countries practice religious freedom. They praised the good works of missionaries. The emissary of the Philippine office of foreign affairs underscored the spirit of "help and be helped" which prevails in Southeast Asia, whose people are racially and culturally related.

Step Forward in Church Maturity

The new missionaries are Mr. and Mrs. J. R. Quismundo (to Indonesia) and the J. D. Estoyes (to Thailand). Bishop E. C. Sobrepena of the United Church presided. Rodney A. Sundberg, the new field secretary of the Philippines Interboard Mission, brought a greeting from American mission boards. This is a step in making the Philippine Protestant church a full-grown church in all respects—self-governing, self-supporting, self-propagating and now sharing in the world mission. All money for the project is raised in this country. The missionaries were trained here and the decision to send them was made here. The United Church, which sends them, includes churches formerly associated only with the Presbyterian, Congregational, Reformed, Disciples and Evangelical United Brethren churches.

President Exonerates Public Educators

Three national educators accused by *Catholic Action* of obstructing the constitution in relation to religious instruction in the public schools (see Christian Century, May 6, 1953) were cleared by President Quirino of all charges. The Grand Lodge of Free and Accepted Masons was also cleared. All the charges made by the church were described in the report of the President's investigator as "without any basis in fact." The *Sentinel,* Philippine Catholic news weekly, editorially attacked The Christian Century for its comment on the charges, denied that the church has promised President Quirino its support in the coming election and said: "Obviously the Chicago Christian Century would prefer to see the Philippines a pagan, un-Christian country, open to the ideology and propaganda of atheistic communism, rather than to see 82 per cent of the Filipinos declare themselves Roman Catholic, as they did in the census of 1948."

Protestantism Is Growing

According to the National Library's latest records, there are 74 religious organizations registered with the Philippine government. The 1948 census lists Roman Catholics as numbering 15,941,432; Philippine Independent Church 1,456,114; Mohammedans 791,817; Protestants 533,116; Buddhists 42,751; pagans 353,842; others 92,783; not reported 22,837. Felix Monalo, founder of Iglesia ni Christo, (Church of Christ) endorses Magsaysay for president. He claims he can deliver 4 million votes. He has 99 registered ministers and an unknown number of followers. While his claim is an exaggeration, he is a political factor to be reckoned with.

And So Forth

New Sunday laws went into effect Sept. 20. The following are prohibited on Holy Thursday and Good Friday: cock fighting, horse racing, jai-alai, non-religious motion pictures and theatrical performances.

The U. S. army air force base at Clark Field has arranged with the University of the Philippines for men in service to pursue graduate and undergraduate studies at the university. One of 30 men working for an M.S. is Chaplain Roy Terry, B.D.

Church VIPs here recently: Presiding Bishop Henry Knox Sherrill, Episcopal; Bishop C. H. Stauffacher, Evangelical United Brethren; J. W. Krecker, editor *Telescope-Messenger,* EUB paper.

GEORGE EARLE OWEN.

65,000 Attend Protestant Services In Five National Parks

It is estimated that 65,000 persons attended weekly Protestant services conducted in Glacier, Grand Canyon, Sequoia, Yellowstone and Yosemite national parks this summer. Seminary students from 14 denominations participated in the project, which was sponsored by the National Council of Churches' department of evangelism.

South Indian Churches Back Land Distribution

Leaders of several indigenous South Indian Christian churches joined recently in calling on their followers to cooperate in the Bhoodan Yagna movement founded by Vinoba Bhave with the aim of promoting wider distribution or arable land among the landless poor, Religious News Service reports.

Hold Migrants Are Exploited

New York Legislative Committee Hears of Child Labor Law Violations, Lack of Welfare Measures

SYRACUSE, N. Y., Oct. 1.—Sharp criticism of conditions prevailing among migrant workers in New York state was directed at growers, food processors and public agencies at a recent public hearing in Rochester before the joint legislative committee on migrant labor problems. Herbert Hill, labor relations assistant for the National Association for the Advancement of Colored People, charged that lack of medical attention and flagrant violation of child labor laws have resulted in "intolerable conditions" for thousands of Negro migrant farm laborers in the state. Sol Markoff, associate general secretary of the National Child Labor Committee, said that on the basis of a conservative estimate, at least 10 per cent of the state's 125,000 farm laborers are under 16 years of age. He urged stricter enforcement of child labor laws. Hugh C. Burr, secretary of the federation of churches of Rochester and vicinity, explained his organization's endorsement of a proposal for licensing crew leaders and creating a separate division of migrant farm labor in the state department of labor to administer existing laws.

Tests Law Concerning Drunken Drivers

The New York state law against drunken driving is being carried to the courts for a test of its constitutionality. According to the law, passed by the last session of the legislature, motorists suspected of drunken driving are compelled to submit to chemical intoxication tests or have their operators' licenses revoked. A resident of Orange county was arrested recently on the charge of driving while intoxicated. He refused to submit to a blood test, so his license was revoked. A week later he was acquitted of the charge by a jury in the city court. His lawyer contends that the law permits unreasonable search and seizure in violation of the fourth amendment of the Constitution, and violates the provision against self-incrimination in the Fifth amendment.

West Point Cadets Conduct Sunday School

One of the unique Sunday schools in the country is that at the United States Military Academy at West Point. It enrolls over 300 children. All officers and teachers, even in the kindergarten department, are cadets. Each year an opportunity is given for cadets to volunteer as teachers. There is a waiting list of those who would like the privilege in spite of the fact that the cadets operate under a strict schedule which allows them little free time. This correspondent recently went to West Point to orient the 55 cadet teachers on the use of the Presbyterian, U.S.A., "Christian Faith and Life" curriculum, which had been selected by a cadet committee for use in all departments. The

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chaplains at the academy are all civilians. Sunday chapel attendance is compulsory.

Report Denies Reading Ability Declines

A report issued by the state education department labels erroneous the charges that boys and girls of today do not read as well as their fathers, do not spell correctly, do not know how to write a legible letter and cannot figure accurately. It admits, however, that methods of teaching these subjects can be improved and says that two new manuals have been prepared and are being distributed to school officials throughout the state. The report points out that 40 years ago only a small minority of students went to high school; the student group was thus so selective that it could not fairly be compared with the school population of today.

Yugoslav Sculptor Flays Tito Regime

Ivan Mestrovic, famous Yugoslav sculptor who is now on the faculty of Syracuse University, describes the treatment of Catholic priests in his native country as "so barbaric that [it] must make every civilized man feel ashamed that leaders exist who have no respect for the lives and dignity of other men." He criticizes the free nations for "bolstering dictators who oppress their peoples." Mestrovic left Yugoslavia in 1947 in protest against Tito's Communist government.

And So Forth

The young people in Westminster fellowships of the Presbyterian, U.S.A., synod of New York have completed a project to raise $6,000 as a permanent endowment for an annual scholarship at the Japan International Christian University.

The new interdenominational chapel of the Baptist Temple in Rochester was recently dedicated and is now open for public use. Situated in the downtown district of the city, it is open daily as a place for meditation and prayer as well as for weddings and small religious meetings.

The New York state council of churches and Charlton Industrial Farm School, which have had an affiliated relationship for several years, have mutually agreed to discontinue the arrangement because it has been found awkward and impractical.

In keeping with the Feinberg law passed in 1949, the state board of education has listed the state and national Communist parties as subversive, thereby barring their members from holding any position in New York's public school system.

An institute on mental health to give guidance in pastoral counseling to the clergy in southern Erie, Chautauqua and Cattaraugus counties, was held this week at the state mental hospital at Gowanda.

Nathaniel U. McConaughy, pastor of the Presbyterian U.S.A., church at Iron Mountain, Mich., has been called as general presbyter to the presbyteries of Binghamton and Steuben-Elmira.

Joseph Sakamura, a 1953 graduate of Eden Theological Seminary, has been appointed by the Evangelical and Reformed Church's Board of Christian Education and Publication to a one-year internship with the college work department of the Buffalo council of churches. He has been assigned to work at the Buffalo State Teachers College. WALTER D. CAVERT.

McIntire Fails At Disruption

Effort to Sow Dissension Among Missionaries in India Gains Only Small Hearing

DELHI, Sept. 21.—Landour is a missionary vacation spot in India, perched on the cliff-like slopes of the Himalayan foothills about 150 miles northeast of Delhi. There in the heat of the summer missionaries come from all over north India and Pakistan not only to escape from the soaring temperatures of the plains but also for language study, a chance to enjoy the various conferences that are a regular Landour feature, and to share with colleagues the trials and joys of mission life and work.

The Landour summer community includes fundamentalists and liberals, Pentecostals and Calvinists, preachers and social workers, people of every stripe and doctrine, temporarily forming a single community of work, recreation, study and worship regardless of differences of background and theology. The institutional center of the community's spiritual life is the Kellogg church, which is a kind of monument to the unity that is in Christ. Missionaries of all persuasions join together in its fellowship.

During August a brief but vigorous effort was made by Carl McIntire of Collingswood, N. J., to sow the seeds of his brand of ecclesiastical dissension among the Landour Christians. But, thanks to the firm and unified resistance of the community, he met with little or no success.

Seeks Church to Attack Church

Mr. McIntire's first move was a bold one. He tried to obtain the use of the Kellogg church for a "Missionary Conference" dedicated to the proposition that Christian fellowship across doctrinal lines (the practice in Kellogg church) is contrary to the will of God. He sought, in effect, to employ the facilities of Kellogg church to attack the very ground upon which Kellogg church rests.

As soon as the community heard of this threat to their church there was immediate action. A petition opposing McIntire's use of the church was circulated and a large number of signatures quickly obtained. The church committee met and after full deliberation agreed that it would be inappropriate for Mr. McIntire to appear in the Kellogg pulpit. There was no desire to keep him from finding a meeting place elsewhere and no opposition to his use of the conference sessions had already been scheduled, and where all of them finally were held. The issue was not whether he should be permitted to spread his disruptionist propaganda but whether he should be permitted to spread it in the church itself.

McIntire has since claimed in his *Christian Beacon* that articles in The Christian Century and "releases of the Board of Foreign Missions of the Presbyterian Church in the U.S.A." were used against him. Actually this was not the case. The only documentary material circulated in

connection with the petition were copies of McIntire's own paper, which one of the missionaries supplied as soon as she heard that the petition was circulating. One missionary who first had signed the petition and later asked that her name be withdrawn, sent word to leave her name on it after she had seen a few issues of the *Beacon*. She said, "I had no idea such things were being printed."

Meetings Poorly Attended

In a situation of this sort it is necessary to consider whether active opposition will defeat its own purpose. Demagogues with little or no following can appear to command the ear of multitudes if there is enough sound and fury generated to attract a crowd. In McIntire's case it was felt that the Landour community is mature enough not to be distracted from more important activities even though McIntire would get a certain amount of free advertising from the circulation of the petition.

As it turned out, this judgment was sound. Only a corporal's guard turned out for most of the meetings. Some of McIntire's "major addresses" were delivered to scarcely 50 people and at its peak the conference attracted no more than about 100 persons including his own entourage.

None of those who attended were surprised at the attacks McIntire made on the Christianity and patriotism of some of our finest Protestant leaders. But it was surprising to learn the lengths to which he was prepared to go in disproving one of his proudest claims about himself—that he is a "cover-to-cover, Bible-believing" Christian. In one of his early addresses he told a story about an old lady who said that she would believe that Jonah swallowed the whale if the Bible said so. McIntire commented, "That's the kind of born-again Christian we need." He then proceeded to raise all sorts of questions about his own acceptance of Scripture.

Debating with the Bible

St. Matthew records that Jesus said, "Love your enemies . . . that you may be children of your Father which is in heaven." McIntire said, "Nowhere does the Bible teach the brotherhood of man and the fatherhood of God." The discrepancy was pointed out during the question period but he insisted on standing by the gospel according to McIntire rather than Matthew.

In the Acts of the Apostles it is written that the early Jerusalem church, "filled with the Holy Ghost . . . had all things in common . . . and parted them to all men as every man had need . . . and neither said any of them that aught of the things that he possessed was his own . . . and distribution was made unto every man according as he had need." McIntire devoted one of his addresses to reiteration that "from each according to his ability, to each according to his need" is an idea that had its origin with Karl Marx. He was asked, but did not explain, what kind of Bible-belief it is which ascribes to Karl Marx what the Scriptures clearly state came from the Holy Spirit long before Karl Marx ever saw the light of day.

Attack on E. Stanley Jones

His bitterest attacks were reserved for E. Stanley Jones. McIntire quoted Jones as saying that Gandhi on a certain occasion had been Christlike. This really set him off. "No Hindu," he cried, "can commit a Christlike act." He refused to modify this statement even when St. John's words were read where he says that Christ "is the true light which lighteth every man that cometh into the world."

This violence to the Scriptures, which McIntire claims to believe, has more recently been matched by violence to the facts as he knows them about his own Landour conference. In his *Christian Beacon* (Aug. 27) he published an account of the Landour meetings. Here are a few of the misstatements of fact in this account:

1. That Rev. James P. Alter secured signatures on the petition to keep McIntire out of Kellogg church. (Alter neither circulated nor signed the petition.)

2. That I am in India to give full time as a labor organizer in New Delhi. (I have never organized unions and I did not come to India for that purpose.)

3. That Rev. Donald Peel joined in the move to keep McIntire out of Kellogg church. (Peel neither signed nor circulated the petition.)

4. That I characterized the early Christian community in Jerusalem as "Christian communism." (I did no such thing. That was McIntire's term and he used it in an obvious effort to "red-bait" the Scriptures.)

5. That Mr. Alter accused him of hate and having no message for the poor. (Mr. Alter accused him of nothing. On the one occasion when Mr. Alter attempted to get the floor for a question Mr. McIntire declared that time was up.)

Mr. McIntire's attacks upon Mr. Alter are so blatantly devoid of factual foundation that Rev. Frank Fiol, who is one of McIntire's India missionaries, had the

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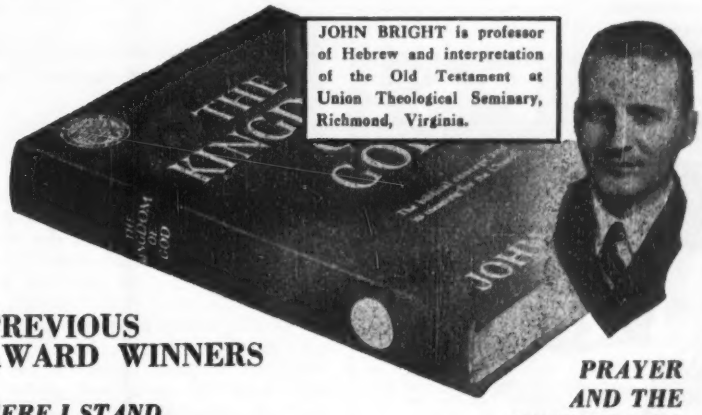
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grace and courage to write Mr. Alter a letter of apology, in spite of the fact that he is dependent on Mr. McIntire's good will and support for his livelihood.

It seems unlikely that Mr. McIntire, who was closely advised by his own followers as to the identity, denomination and type of work of his questioners, could have been mistaken as to the identity of Mr. Alter, who is widely known and highly respected by his missionary colleagues. It is interesting to note that Mr. McIntire concludes his account of the Landour conference with an attack upon a conference on Christian social action which Mr. Alter led last May as India representative of the World Council of Churches. McIntire's false statements about Mr. Alter's conduct at the Landour conference make it easier for him to smear as something sinister this earlier conference and its participants.

Fail to Split Missionaries

The most gratifying fact about the efforts of McIntire at Landour was his failure to split the community. After he left a group of younger missionaries, most of whom would characterize themselves as "liberal," invited a "fundamentalist" brother to meet with them and expound the main points of his doctrine. The results of this meeting were most inspiring. The speaker ended by paying tribute to the social emphasis which Christian liberalism has supplied, and the listeners went away with a new appreciation of the traditional doctrines of faith.

Within the last few days an item with a New York dateline has appeared in an Indian paper quoting McIntire as saying on his return to America that missionaries in India are trying to spread communism. What he cannot destroy in one way he will try to destroy in another. Minority extremist elements, both of the right and of the left, would like to see all American missionaries out of India. The gospel of Jesus Christ is an hindrance to their totalitarian aims. Mr. McIntire arrived in India on Aug. 1 and left on Aug. 8. Yet he does not hesitate to pose as an expert on what the missionaries are doing, and he stoops to passing ammunition to those who would destroy all that the church has accomplished in this land.

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Groups Oppose Racetrack

Louisiana Officials Pay Little Heed to Mounting Protest Against Venture

NEW ORLEANS, Sept. 28.—Among the many local groups joining the ranks of those opposing establishment of a track for night harness racing in adjacent Jefferson parish is St. Martin's Protestant Episcopal School, which is in the immediate vicinity of the proposed venture. (See The Christian Century for Sept. 16, p. 1062.) The school's board of directors has adopted a resolution expressing its opposition, authorized its officers to take legal steps if necessary to prevent construction and operation of the track, and advised calling parents' attention to the harmful effects the establishment would have on the school, so they can take effective action.

Opposition, So Far, Gets No Results

At its recent annual convention the Presbyterian, U.S., synod of Louisiana expressed concern over the licensing of gambling in the state, particularly over the permit issued for harness racing in Jefferson parish. It sent a resolution embodying its opposition to Gov. Robert F. Kennon and to the state superintendent of police. The New Orleans council of churches also wrote Gov. Kennon, reiterating its "stone-like opposition" to the proposed gambling establishment. The Jefferson parish civic league, which has led the fight against the track, recently sent the governor a telegram "urgently requesting" him to instruct the state racing commission to revoke the racing permit, or to appoint another committee which would do so. In his reply, Gov. Kennon refused to interfere, stating that to appoint a new committee would indicate that committees appointed by him are subject to his personal whim. Other groups opposing the proposed track are the Jefferson parish ninth ward committee of civic associations (which has voted to seek a declaratory judgment in civil district court against the state racing commission), the Methodist ministers of the New Orleans district, the New Orleans Baptist pastors' conference, the Grove Park civic improvement association in Harahan, and the New Orleans ministerial union. In a special sermon, J. D. Grey, pastor of First Baptist Church here and a former president of the Southern Baptist Convention, declared that operation of the track would attract undesirables and siphon off financial resources the community cannot afford—that it would, in short, represent "social retrogression." In spite of all this mounting public protest, officials of the racing venture are moving ahead with their plans, making arrangement for the necessary equipment and concessions at the track. They have signed a 10-year lease on a 424-acre tract of land.

Denies New Trial in Negro's Suit Against L.S.U.

Judge J. Skelly Wright of federal district court has denied a motion by attorneys for Louisiana State University for a new trial in the case of A. P. Tureaud, Jr. Judge Wright had ruled that the university must admit Tureaud, a Negro, to its combined arts and sciences-law course because Southern University, a state-supported school for Negroes, does not offer him equal facilities. (See The Christian Century for Sept. 16, p. 1062.) The judge stated that he is bound by the Sweatt case, in which the Supreme Court ruled that qualified students must be admitted to the University of Texas law school since equal facilities were unavailable in state institutions for Negroes. L.S.U. lawyers argued that standards set in the Sweatt case can be applied only to professional courses, and that Southern University offers substantially equal courses in its over-all law program. When Judge Wright denied their motion for a new trial, one of the L.S.U. attorneys filed a notice of appeal to the U.S. fifth circuit court of appeals. A stay of execution on the injunction pending the appeal was denied. On the eve of Tureaud's expected registration at L.S.U., J. Stewart Slack, chairman of the university's board of supervisors, speaking as an individual, declared: "The authorities of the university feel that the decision . . . is destructive to the entire educational system built under the [Louisiana] constitution, and every step possible will be taken to get the ruling reversed." Mr. Slack stated that 18 attorneys, including Louisiana's attorney general, are donating their services to fight the case.

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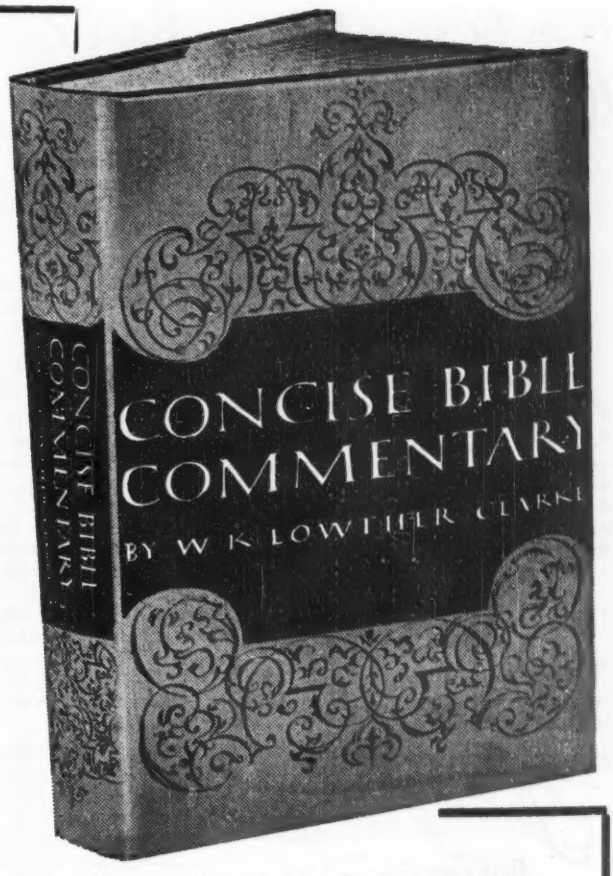

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East Zone Holds Cranach Exhibit

Reformation Artist Honored By Show In Wittenberg—Persecution of Churches Slows Down

EAST GERMANY, Sept. 29.—In Wittenberg, where Tucas Cranach spent most of his life, the 400th anniversary of the death of the Reformation painter is being observed. Some of his most significant paintings can be seen in the Lutherhalle and in the Stadtkirche. In the latter place his huge altar paintings attract many visitors, some from foreign lands. Eucharist, baptism and confession are the subjects of the three main panels of the altar while Luther preaching the crucified Christ is seen on the painting below. Professor Klaus Wessel rightly remarks in *Zeichen der Zeit* that these four represent Luther's theology, which was deeply rooted in the cross of Christ. Some paintings which came from Cranach's workshop were painted by others under his supervision.

Church Difficulties Continue

Rev. Mitzenheim, brother of the Thuringian bishop, was arrested because he had taken part in political demonstrations in connection with the stormy events of June 17. His sentence: six years in prison. Another pastor who delivered a speech and headed a political procession already is out of jail, having been sentenced to one month. Recently in Saxony two pastors were arrested. A man in charge of Christian youth work in the castle of Mansfeld was tried in Halle and sentenced to 10 months in jail, but was released after five. Before the church-state agreement of June 10 some 15 pastors left Saxony for western Germany. Only two have returned. Theological students stay in the west after completing their courses, although they know pastors are badly needed in East Germany.

Handicaps to Church Work

With few exceptions, no church work has been permitted in the last 18 months in the 500 meter zone along the "green borderline." Now the bishop of Magdeburg has received a passport to visit 10 or 12 churches hitherto without pastoral care. In prisons, local and regional authorities make it very hard for the church to work. In police barracks, the church has no chance at all, except that some men come to church for marriage. Regulations imposed by school boards make it impossible to have religious lessons in school rooms one hour before and two hours after school. Medicines from the west which are not available in pharmacies of the east are supervised closely. Recently a young man with such medicines was arrested in a train.

Leipzig Fair Finds Buyers Reluctant

The Leipzig fair, formerly semi-annual but now annual, has a strong eastern flavor. Western dealers, though treated fairly well, are reluctant to buy. In general it seems as if conditions in Leipzig have improved. Taxis look better than a few years ago and menus in restaurants are somewhat richer. Some of the goods on display in the fair halls can really be obtained now. Wide reading rooms in the nearby giant Deutsche Buechrei have only occasional visitors. Stiff rules make it hard for book fans to enter reading rooms and get the books they want.

And So Forth

Another public collection of money for the work of Inner Missions was permitted the churches for the last half of September. Collectors may ask for money on the streets but not in the houses.

Protestant school children are collecting stamps for the work of foreign missions. Various societies sell the stamps to philatelists, the money going to missions.

When the new grammar school year began, freshmen had their special church services, following the custom of 20 or 30 years standing.

Some German literary critics are saying that Thomas Mann lacks a religious attitude. Others remind the detractors that a few years ago Mann spent a large sum of money to restore the Mary's church in his home town of Luebeck.

GERMANICUS.

Prince Bernadotte, 'Y' Leader, Dies at 93

When Prince Oscar Bernadotte of Sweden died on Oct. 4 in his 93rd year, one of the most useful careers in the history of modern royalty ended. Stripped of his rights to the throne for marrying a commoner, Prince Oscar served for years as head of the Swedish Y.M.C.A. and on the international committee of the "Y." His son, Count Folke Bernadotte, was assassinated in Jerusalem in 1948 while serving as U.N. mediator.

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UNESCO Cleared Of False Charges

Eisenhower Commission Finds Allegations of Atheism False—Churchmen Fear a Revival of Isolationism

MINNEAPOLIS, Oct. 1.—Nothing in the official actions, publications or statements of the United Nations Educational, Scientific and Cultural Organization (UNESCO) supports the charge that the organization is "atheistic" or "anti-religious," an investigative team named by President Eisenhower has found. Disclosure that UNESCO has been given a "clean bill of health" was made here at the 4th national conference of the U.S. commission for UNESCO by Irving Salomon, a retired Chicago industrialist who was chairman of the team. Other members were Mrs. F. P. Heffelfinger, Minneapolis, and John A. Perkins, president of the University of Delaware. "Certainly all religions are brought together in the delegations that meet at a general conference [of UNESCO] and undoubtedly many points of view could be found in the secretariat, considering its international composition," Mr. Salomon said. "Nothing, however, that expresses official policy, gives any support to this charge" that UNESCO is atheistic or anti-religious.

Other Charges Are Found False

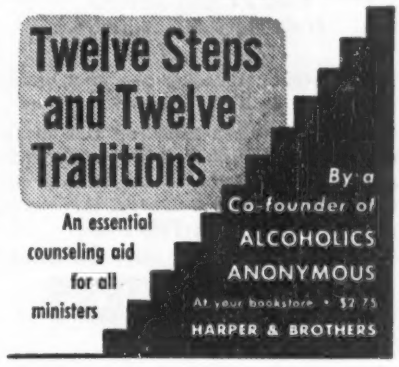
The team's report said that UNESCO is not controlled by communists or influenced by reds to be hostile to the U.S.; that it does not advocate political world government; that it does not seek to undermine the loyalty of Americans to their government or flag; that it does not seek to influence children with ideas contrary to their American heritage. These and other charges which have been widely disseminated were found to have no foundation in fact by this impartial commission.

Bullis Says Charges Are Unfounded

Harry A. Bullis, chairman of the board of General Mills, Inc., and general chairman of the Minnesota sponsoring committee of the UNESCO conference here, noted in a speech: "You hear that not only American business is against UNESCO, but also that American churches mistrust it. These ill-informed or openly malicious detractors tell you its principles are atheistic. Nothing can be found in UNESCO's actions or documents to justify such an accusation. On the contrary, the National Council of Churches of Christ in the U. S. A., the National Catholic Welfare Conference and the American Jewish Committee have nominated representatives to the national commission for UNESCO."

See Reversal on Human Rights

Concern that the United States may lose its place of moral leadership in the world because our government has decided not to press for adoption of a United Nations covenant on human rights was expressed at a UNESCO conference section meeting devoted to human rights. The section included many religious leaders. It recommended that the decision of the Eisenhower administration be reversed. John A. Driscoll, O. P., Dubuque, Iowa, who represented the Catholic Association for International Peace and Human Rights, said the announcement the U. S. was abandoning the fight for a human rights covenant "came as a bombshell." He explained that the new administration feels that treaties are not a proper approach to the promotion of human rights. It believes that before there can be an international legal code binding on nations there must be a wider acceptance of human rights goals. The government's substitute approach, he said, calls for annual reports on the status of human rights, studies on specific aspects of human rights and technical assistance in certain human rights projects. When Charles S. Johnson, presi-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dent of Fisk University, Nashville, Tenn., pointed out that the new policy puts emphasis on education, John Slawson, New York, executive vice-president of the American Jewish Committee, asked how such educational programs would be financed when the state department has slashed the budget for its UNESCO staff relations by 35 per cent.

'Moral Isolationism' Held to be Growing

Two groups, led by Roman Catholic Bishop John J. Wright of Worcester, Mass., and Justin Wroe Nixon of Colgate-Rochester Divinity School, Rochester, N. Y., discussed "Religion and Problems of International Cooperation." A work paper used by the two groups said attacks on the United Nations, UNESCO and United States foreign economic aid are symptoms of a changing climate of opinion with respect to this country's role in the world. The new form of nationalism, it was stated, is in part a reaction to the new responsibilities which have been thrust upon the U.S. "Americans are used to having their own way," it said. "Now we must constantly consult allies. Americans want to be liked. Now we are subject to more criticism than ever before. Americans tend to prefer all-out war or all-out peace. The tensions and anxieties of the 'cold war' are unfamiliar and trying experiences for us. There is a reaction to the high cost of world responsibility in terms of taxes, the commitment of our troops abroad and general uncertainty. With almost complete accord, the churches and synagogues of the United States as represented in their official leadership have affirmed the dependence of all nations and peoples upon one another and their moral responsibility to one another. This clear recognition of mutual dependence and mutual responsibility flows from our faith in a God who plays no favorites among the children of men. Responsibility is the antithesis of isolationism."

Shuster the New President

George N. Shuster, president of Hunter college, New York, was elected new chairman of the U. S. commission for UNESCO. In summarizing the work of the conference, held at the University of Minnesota, he said: "Let us note in conclusion that one of the themes of this conference which elicited particular interest was that of religious dedication." He expressed his faith that there is "in the universe a center of goodness toward which all human history moves." Among members of the executive committee of the U. S. commission for UNESCO recently named by Secretary Dulles is Lawrence M. Stavig, president of Augustana College, Sioux Falls, S. D., past president of the National Lutheran Council.

And So Forth

Tentative agreement has been reached for the Methodist Church to buy or lease two of the three hospitals in the world-famous medical center at Rochester.

Before leaving for his post as U.S. ambassador to Ethiopia, Joseph Simonson deposited his ordination certificate with the secretary of the Evangelical Lutheran Church here.

W. T. THORKELSON.

C.O.'s Perform Hospital Service

140 Mennonites, Amish Are at Work in Six Indianapolis Institutions—Finds Probers Unfair

INDIANAPOLIS, Sept. 29.—In six Indianapolis hospitals, 140 Mennonite and Amish conscientious objectors are performing alternate service as orderlies, attendants, maintenance workers, porters and pharmacists. A comprehensive report on the project by Emma Rivers Milner, church editor of the *Indianapolis Times*, was published recently in that newspaper. Some of the c.o.'s live in a service center maintained by the Mennonites.

Name Negro Principal of Interracial School

Another step has just been taken toward complete racial integration in Indianapolis public schools. The movement began with a 1949 law setting up a timetable which called for elimination of segregation first among pupils, then among teachers, then on administrative staffs. This year Mrs. Lorenzo E. Ervin, a Negro teacher with 23 years of experience in the city school system, has been named principal of a school with an interracial enrollment of 300. She heads a teaching staff of 15, of whom three are Negroes. Regarded as an unusually capable teacher and administrator, Mrs. Ervin has been on the staffs of college demonstration schools in North Carolina and Alabama, and has served as a critic teacher at Indiana University.

Luther Leaguers Speak On Social Issues

Over 3,000 delegates attended the International Luther League's 11th biennial convention in West Lafayette early in September. They adopted resolutions condemning "widespread misuse of normal sex interests for crudely selfish and commercial gains"; calling for a "temperate" attitude toward liquor while admonishing league members to "abstain voluntarily from such use of or trade in alcoholic beverages as would cause offense"; and disapproving Universal Military Training at the same time renouncing pacifism and recognizing the need for national defense.

Methodist Pastors Hear Velde Methods Scored

The 500 Methodist ministers attending the 12th annual "School of the Prophets" at DePauw University, Greencastle, earlier this month were told by Bishop Richard C. Raines of the Indianapolis Methodist area that the House un-American activities committee "conducts its hearings in such a manner as to judge by its own whim rather than by law." Referring to the committee's treatment of Bishop G. Bromley Oxnam, Bishop Raines declared that the group "as chairmanned by Congressman Velde" showed no evidence of any purpose to consider the bishop's file as it was analyzed in the Washington *Post* or to remove untrue and irrelevant statements. "Rather, its purpose evidently was to add to the irrelevant and slanted ma-

terial in the file," he said. "The committee showed no concern to give the bishop any redress. It was evidently out to 'get' him by fair means or foul." . . . Following the "School of the Prophets," a second "invasion" of Methodists took over the DePauw campus when several hundred laymen came for the third annual three-day Institute for Methodist Men. Speakers were Bishop Raines, Howard Thurman of Boston University, Judge Newell Lamb of the Newton county circuit court and Don Calame of the Methodist Board of Lay Activities' men's department. Workshops considered Christian citizenship, stewardship, evangelism and men's work in the local church. Director of the institute was Edwin R. Garrison.

Amvets Oppose Bricker Amendment

Meeting in Indianapolis early this month in their 9th annual convention, veterans of World War II and the Korean campaign who make up the Amvets organization expressed opposition to the Bricker amendment, which proposes to limit the President's treaty-making power. They maintained that the amendment threatens to alter the "distribution of checks and balances within our federal structure." The veterans also went on record as believing that Communist China is "not qualified for membership in the United Nations."

And So Forth

The National Fellowship of Brethren Churches now enrolls 137 congregations with a membership of 20,828. This was revealed at the fellowship's 64th annual conference, held at Winona Lake this month. The 400 delegates voted to adopt a denominational budget of $165,000 for the coming year.

Much discussion has been stirred up by Gov. George Craig's plan to "take beer out of politics" by making the state the head of the $100 million-dollar beer wholesaling industry in Indiana. He says state control would mean $10 million annually in revenue. Lt. Gov. Handley, who opposes the plan, predicts it will not be adopted by the legislature.

Carlton B. Lee, who is on the faculty of Tuskeegee Institute in Alabama, has been commissioned jointly by his own church (Congregational Christian) and the Disciples of Christ to serve for a year as a "fraternal worker" at the Gossner mission in Mainz-Kastel, Germany. He will work under the World Council of Churches' department of interchurch aid.

Samuel Maqbul, Christian leader of India, recently completed a year's service as visiting professor of missions at Butler University's graduate school of religion here. At August commencement, the university conferred on him the D.D. degree.

The Indianapolis church federation is entering on its fall and winter program, with the first month given over to orientation for new ministers, a churchwomen's workshop and youth and children's work sessions.

Pres. Herman B. Wells of Indiana University met an attack by Catholic women on Prof. Alfred Kinsey's study of sex behavior by reaffirming the right of any scientist to investigate any aspect of life. "The university never approves or disapproves the research findings of its experimental scientists," he said. "This is just as true of popular as of unpopular results."

GEORGE W. BUCKNER, JR.

Lutheran Editors Ask Use of R.S.V. in Service Book

The National Lutheran Editors and Managers Association, meeting in St. Louis Sept. 23-24, asked the joint commission preparing a new Lutheran service book and hymnal to reconsider its decision to use neither the Revised Standard nor King James version of the Bible for standard lessons, but to list Bible references only. The association, which represents editors from church bodies in the National Lutheran Council, urged that "serious consideration" be given to the desirability of publishing the lessons in the text of the revised version.

Billy Graham Withdraws from Colorado Springs Project

Evangelist Billy Graham has announced that he has resigned as honorary chairman of a group planning to purchase the Glen Eyrie estate near Colorado Springs and transform it into a "spiritual retreat center." He says he plans to devote his full time to his evangelism program, and "will have no further part in any future plans that may develop relative to this or any other property." He adds: "I have determined that my program will be integrated with existing churches and conference centers. . . . My work will be entirely with the denominations."

Rally Supports 'Lutheran Hour' Radio Series

Nearly 20,000 members of the Lutheran Church—Missouri Synod gathered in the Chicago stadium Sept. 28 for the seventh annual rally to support the denomination's worldwide "Lutheran Hour" radio program. A cast of 500 depicted the program's theme: "Bringing Christ to the Nations." Special music was presented by a massed choir of 3,000 voices. The address was given by Rev. Lawrence Acker of Omaha, who served for a period as preacher on the "Lutheran Hour."

Guidebooks Aid Amateur TV Producers

The National Council of Churches' broadcasting and film commission has prepared two booklets to aid amateur TV producers. *Religious Television Program Ideas* outlines 90 programs for production on limited budgets; a special guidebook features lectures and discussions at the TV religious institute conducted by Columbia Broadcasting System—TV in January. The booklets may be obtained at $1 each from the commission at 220 Fifth Ave., New York 1, N. Y.

Comic Book Evaluation In Sixth Edition

The Cincinnati Committee on Evaluation of Comic Books has released its sixth annual evaluation of comic books currently in circulation. The latest edition classifies 418 comic books in these categories: "no objection," "some objection," "objectionable" and "very objectionable." The list is available at 3 cents from the committee at Box 1486, Cincinnati 1. Orders must total at least 8 cents each.

Here are Six Sermons that readers of The PULPIT will read in November—

When You Can't Go Over Jordan,
by Hazen G. Werner

Clue for Teachers,
by Edward L. R. Elson

You Can Take It with You,
by Daniel H. Miller

The Devil's Suggestion,
by F. Rodham Dowson

A Bundle of Rights,
by Lowell Messerschmidt

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Seoul Is Rising From the Ashes

Korean Capital Crowded and Churches Are Filled—No Word from 500 Kidnapped by Communists

SEOUL, Oct. 1.—Seoul is rapidly filling up with people and vehicles. The return of refugees has outpaced housing preparations. Cueing up for street cars is an old story, but taxies, busses, trucks and private cars are here in new numbers. The strain of listening to nearby guns and reading the daily casualty lists is gone, and new life has come to the churches. They are now so well filled that at least one (Yung Nak Presbyterian) is making plans for duplicate morning worship services. The General Assembly, Christian Literature Society and other church offices have all followed the National Assembly and educational institutions back to this phoenix city.

Anxieties Beset Restored City

Underlying all the surface activity and enthusiasm is the constant query, "When are we going to learn the fate of our more than 500 church leaders who were kidnapped and taken into the communistic Babylonian captivity?" Equally haunting but not so frequently voiced is the fear that the present armistice is only an uneasy pause before the renewal of hostilities. Because of local fuel and food shortages, orphans, widows' groups and other refugees are being ordered to stay away until housing can be prepared and food and fuel secured. Authorities are already afraid that there will be much suffering here this winter. People are sleeping in war-gutted buildings and other temporary shelters on the outskirts of this cleaned-up city.

Rebuilding Programs Under Way

Meanwhile the work of Christian churches and organizations is growing at a rapid pace. Reinforcements have arrived for Severance Union Medical College and hospital, and funds supplied by the cooperating mission boards, recently supplemented by grants from the American-Korean Foundation, make possible a start on rebuilding that historic institution, which was 65 per cent destroyed in the communist invasions. It lost all its equipment. At this writing it looks as though pre-invasion plans to move the hospital and medical college out to the campus of Chosun Christian University will become an accomplished fact. The present buildings would then serve the downtown area as a dispensary, emergency and out-patient department. Restoration on the one nurses' home still standing is now being rushed to house the 60 student nurses and graduates now serving, and to meet the needs of the nursing staff. Mr. (and Mrs.) Paul P. Wiant, former missionary-architect under the Methodist mission in China, is currently giving two months' service as an adviser for the rebuilding programs of cooperating missions.

Special Efforts Launched To Fight T.B.

Dr. Maurice Struthers, formerly in China under the United Church of Canada, is busy arranging for an early opening of a much-needed chest clinic as an integral part of the Severance program. In the offing are also plans for the development of a tuberculosis sanitarium. The high incidence of this plague in Korea gives great urgency to this program.

Army Group Builds A New Church

Bishop and Mrs. Hazen G. Werner of the Methodist Church have just spent two full weeks in conferences and visiting the work in south Korea. While in Korea the bishop spoke at the dedication of a new church built with funds supplied by members of the U.S. Army I Corps. This group was also responsible for raising some $77,000 for the rehabilitation of child amputees by the Church World Service team organized for work with war-maimed.

Orphanage Expands

The Seoul Christian Orphanage, established and run by Dr. K. S. Oh, former head of Severance Hospital, on September 18 dedicated five new dormitories. One of these is named in memory of Navy Lt. William H. Shaw, who gave his life for Korea at the time of the In Chun landing three years ago. The missionary father of Lt. Shaw presided at the colorful outdoor services. Speakers included Mrs. Ellis O. Briggs, wife of the U.S. Ambassador, Korean Vice-President Hahm, and Bishop Werner. Korean Bishop H. K. Lew graciously interpreted for many of the speakers.

Plans to rebuild the Presbyterian Theological Seminary and the Christian Museum on South Mountain, former site of the large Japanese Shinto shrine, are well under way. This winter there will be accommodations for only the upper classes of the 500 students. H. N. Pak is the newly installed president of this largest of all Presbyterian theological seminaries. The Chosen Theological Seminary has already moved back to its less-damaged plant.

Jensen Returns To Korea

A. K. (Kris) Jensen, Methodist missionary who became a prisoner of war on the opening day of the conflict, is currently in

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Korea on a re-orientation visit. With five other Methodist repatriates he was returned to the states via Moscow last summer. This winter he will return to the U.S. for a speaking tour of the churches. Both he and Mrs. Jensen plan to return here for missionary service again in April, 1954. SUE COMSTOCK ADAMS.

The Church Roll

William R. Cannon, 37, has been named dean of Candler school of theology at Emory University, Atlanta. A faculty member for nine years, Dr. Cannon succeeds H. B. Trimble, dean since 1937.

Barney L. Jones has been appointed chaplain and director of religious life at Duke University, Durham, N. C. Mr. Jones has just returned from three years' active duty as a navy chaplain.

Frank T. Cartwright, administrative secretary of the Methodist Board of Missions, left Sept. 15 for a series of conferences with missionary leaders in London, Burma, Malaya, Hongkong and Formosa.

Norman A. Hjelm, a 1953 graduate of Princeton University, was installed as president of the Lutheran Student Association of America at its recent "ashram" in Interlochen, Mich. Mr. Hjelm will enter Augustana Lutheran Seminary at Rock Island, Ill., this fall.

William C. Schram, formerly pastor of First Presbyterian Church, Port Jefferson, N. Y., is the new director of adult work for the Presbyterian, U.S.A., Board of Christian Education.

The *Upper Room*, daily devotional guide published at Nashville, Tenn., awarded its 1953 citation for Christian leadership to Jesse M. Bader, director of the National Council of Churches' joint department of evangelism.

Phillips P. Elliott, pastor of First Presbyterian Church, Brooklyn, and president of the American Waldensian Aid Society, has returned from a visit to the Waldensian churches of Italy.

Recent deaths in the field of religion: L. Irving Pollitt, leading Baltimore Presbyterian churchman who was one of only three laymen who have served as vice-moderator of the Presbyterian, U. S. A., General Assembly, on Sept. 4, at the age of 87. . . . May Borden Gunn, for 29 years a Presbyterian, U.S.A., missionary in China and the Philippines, on Sept. 21, in Whittier, Calif., at the age of 80. She was the widow of Charles A. Gunn, an architect who had served as executive secretary of the Laymen's Missionary Movement and as Presbyterian, U.S.A., missions treasurer and architect in the Philippines and Shanghai. . . . Jacob A. Dell, professor of practical theology at Capital Theological Seminary, Columbus, Ohio, and editor of the *Lutheran Outlook*, official monthly of the American Lutheran Conference, in late September. . . . Frederick G. Budlong, retired bishop of the Protestant Episcopal diocese of Connecticut, on Sept. 25, at the age of 72. . . . William G. Felmeth, since 1928 pastor of Third Presbyterian Church, Elizabeth, N. J., and a leader in the work of the Presbyterian, U.S.A., Board of National Missions, on Sept. 25, at the age of 68. . . . Frederick Lewis Donaldson, canon of Westminster Abbey, London, and an active party Socialist, on Oct. 7, aged 93.

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The Assembly of the World Council of Churches, which meets in Evanston next August, will be the most important church gathering held in this country in your lifetime. The Christian Century is planning to report it as only the Century can. Preparatory articles are now appearing. Did you read those by W. A. Visser 't Hooft (Aug. 19), Bishop Berggrav (Sept. 16), Bishop Nygren (Sept. 30)? Be sure not to miss the pre-Evanston articles to appear soon by Canon Wedel, Prof. Ioannidis, Prof. Calhoun, Bishop Newbigin, Prof. Torrance, Chandu Ray, Philippe Maury, Alan Paton, Denis Munby, Director Walz. Before, during and after the Evanston Assembly, The Christian Century will be packed with the information you need—and can find nowhere else—to answer all your questions.

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